

THREE SERMONS.

Viz. { *The Waking Sleeper,*
 { *The Ministerial Husbandrie,*
 { *The Discouerie of the Heart.*

Preached and published
By
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LONDON,
Printed by William Stansby for Nathaniel Butter,
and are to be sold at his shop vnder Saint
Augustines gate. 1615.





TO
THE R I G H T
WORSHIPFVLL
SIR JAMES LANCAS-
TER Knight, my sin-
gular good friend.

S I R,

These being the
daies fortold by
our blessed Sa-
uiour, wherein
men as in the
daies of Noah & Lot, do eat

A 2 &

Luk.17.26.
etc.

The Epistle

*Matthew 16.
15.*

& drink, buy and build, and plant, &c. unmindfull of him, *who is ready to come as a thief in the night, at what time he only shall be blessed, that watcheth & keepeth close about him the wedding garmēts of faith and holines : If haue endeauoured in the opening and publishing of this part of holy truth, to awaken and stir up my selfe and others, to prepare and wait for the cōming of our Lord Jesus Christ.*

And because this Scripture (framed rather for an Anatomy of the Church in her severall

Dedicatore.

uerall members, then, as some
haue supposed, for an Historie
of her generall estate according
to periods of time) hath con-
cluded al, euent the elect in part,
vnder this common disease of
spirituall drowzinessse; whereby
it may come to passe, that on the
one side the Godly may be dis-
couraged for their partaking
with the wicked, and on the o-
ther side the wicked may be em-
boldned, because they see Gods
children charged with the same
corruption, in which they feare-
lessly please themselues : I haue
therefore further intended to
take

The Epistle

1er. 15. 19.

take forth the precious from the vile ; by distinguishing the waking Sleeper, that is, the weake bumbled Christian, who euен in sleeping maketh, from the sleeping waker, that is, the presuming Hypocrite, who seeming to be awake, is fast, yea dead a sleepe.

I haue made bold to offer this my poore labor to the light vnder the shadow and shelter of your worthy name.

1am. 1. 37.

First, in regard of that light you bold forth of good example, in the practise of that pure religion and vndefiled before God

Dedicatore.

God euuen the Father, *which approueth it selfe by your visiting of so many fatherles and widowes in their affliction; a grace that infallibly accompanieth saluation, & maketh you one of those few who doe stop the mouth of Popish iniquitie, blaspheming our doctrine, and slandering our Professors as abhorring from good workes.*

¶.6.

Secondly, in regard of many particular bonds and coards of loue, whereby you haue tied me in thankefulnesse vnto your selfe; whereof therefore I am desirous, there should be extant

The Epistle, &c.

this publike, and (if it may be) perpetuall acknowledgements.

And so, wishing that this may bee the beginning not of one, but of many good yeares vnto you, vntill it shall please God to translate you to datelesse and boundlesse life, I commend you to his grace, who is not unrighteous that he should forget your worke and labour of loue, which you have shewed to his Name, in that you haue ministred vnto the Saints, and doe minister; and rest.

Heb. 6. 10.

Wrington Somers. Febr. 8. 1615.

Your Worships in the Lord Jesus,
to be commanded,

Sam. Crooke.



THE WAKING SLEEPER.

CANT. 5. 2.

I sleepe, but mine heart maketh



Et this excellent part of Scripture, the author is the Holy Ghost, moving the heart, and guiding the penne of that wise and peacefull King, called Salomon, as a type of him that should be the Prince of peace; Iedidiah, because the Lord loued him; Lemuel, as belonging to the Lord. The matter, is the mutuall & spirituall

B loue

1. Chrm. 22. 9.

Esa. 9. 6.

2. Sam. 12. 23.

Prov. 31. 3.

The wakening sleeper.

loue b: tweene Christ, and the Church militant: The forme is threefold, to wit, a *Song*, a *Dialogue*, an *Allegorie* from the condition and affection of persons espoused or affianced: The *End* and vse, to set foorth the loue and respect that is in Christ to vs ward, and ought to bee in vs toward him, in this condition and time of espousals, waiting for the blessed consummation, our glorious coniunction with him at his second comming.

Whatsoeuer is heere spoken of the *Church*, the spouse of Christ, in *general*, agreeeth to euery *faithfull soule* in *particular*; as to a *part* of that *whole* body, whereof Christ is the head and Sauour: and such a *part*, as partaketh with the *whole*, not onely in *nature*, but also in *figure* and *fashion*; and as a *modell* of that vniuersall spouse of Christ, is also it selfe a *speciall* and proper spouse, truly affianced vnto the Lord.

Thus as the *whole* Church, so euerie *faithfull Soule*, is Christ's *sister* (& *soror* & *coniux*) as *Sarah* to *Abraham*, being by *Regeneration* the *daughter* of his

The waking sleeper.

3

Father, but not the daughter of his Mother as hee by Incarnation is her Brother, the sonne of her Mother (viz. humane nature) but not the Son of her father.

Act.8.1.

As in the whole Church, so in euery faithful soule Christ seeth and acknowledgeth a time of loue, wherein hee sweareth unto her, and entreth into covenant with her, so handfasting her vnto himselfe, and himselfe vnto her, and that in faithfulness.

Ezek.16.3.

*As the whole Church, so every faithfull Soule is blacke, but comely: *Mara*, in regard of infirmities and afflictions, but *Naomi* in regard of graces. Yea, fresh as the morning, faire as the Moone, pure as the Sunne, as the Sunne of righteousness, Christ himselfe; who, with himselfe, giueth his owne perfect beautie vnto his spouse, so making *Sion* the perfection of beaute. And no lesse every daughter of *Sion*, every faithfull Soule; but in a threefold proportion. The first of *Justification*, where by the whole righteousness of our humane nature in Christ being imputed vnto vs, wee are made the righteousness of God in him.*

Heb.1.10.

Cont.7.4.
Kutb.1.10.

Cont.6.9.
Mal.4.2.

Ezek.16.14.
Psal.50.2.

2.Cor.5.21.

Iob.13.10.
1.Theſ.5.23.
1am.1.4.

Ephe.5.27.

Hebr.7.26.

Cont.1.7.

Cont.2.2.
Cont.2.14. &
4.7.
Cont.7.6.

Pſal.119.

The ſecond of *Sanctification*, whereby wee are made cleane, whole, but not wholly, throughout, but not throughly, and ſo perfect in the parts of beautie, not in the degrees. The third of *Glorification*, whereby all ſpots and wrinkles being taken away, we ſhall one day be perfectly holy and without blame, and as our Lord, ſeparate from ſinners, and made higher then the beauers.

This laſt perfection wee have now onely in taste, and in expectation: Of the former two the Scripture ſpeaketh more directly and more frequently; and namely in this Song, wherein the Church, or faithfull ſoule, is acknowledged by Christ to be the faireſt among women, and in comparison of others, as the *Lilie among the Thorne*, ſweete of voice, and comely of viſage, yea all faire and no ſpot, and in a word abundantly delectable.

Which if we understand of imputed righteouſneſſe, applied to vs from Christ, there needeth no qualification: but if of righteouſneſſe impardeſt to vs, & inherent in vs, it ſheweth that wee haue respect

respect to all Gods Commandements, nor that wee doe not sometimes goe astray; and that wee aime and ~~endeauour~~ after perfection, not that we have already attained thereto.

Psal.119.176.

Ph.l.3.12,13.

Cant.3.4.

For this cause the Church in the entrance of this Song, doth as well confesse her selfe blacke, as auouch her selfe comely: and in these words, no lesse complaineth of the drowsinesse of her flesh, then reioyceth in the wakefulness of her spirit. *I sleepe, but mine heart wakes.*

For being to set before vs a sorrowfull type of her owne vnkind and sinful sluggishnesse, denying entertainment to her loving Sauour, and of the chastisement inflicted on her for her amendment, shee first telleth vs in what state shee was, when her Lord made tender of loue vnto her; to wit partly sleeping, and partly waking. A state mixed or compounded, and that of contraries; but with distinction, as may seeme, of the subiects wherein they are. *I sleepe, that is my naturall, or vnregenerate part: but mine heart wakes, that is, the spirituall or regene-*

1. Iah. 3.

Rom. 7.23.

Rom. 7.20.

Gen. 4.17.
Prov. 4.18.
2. Sam. 3.1.

rate part in mee. Not that some one created part is in a Christian, either regenerate or corrupt, some other not: but because the whole man, and euery part, is partly sanctified, and partly sinfull, partly spirit and partly flesh. Herevpon it is truely said *I sleepe*; that is, mine whole nature is subiect to infirmitie through sinne; or (as Rom. 7.18) *in me, that is in my flesh, dwelleth no good thing*: and as truely, *mine heart waketh*, that is, there is in me an hidden seede of God, a principle of Grace, an inner man, that suffereth me not to consent to sin, but rowseth me vp, and armeth me against it; so that *it is no more I that doe it, but sin that dwelleth in me*. In a word, the whole nature of man is as the ayre, to wit a receptacle, first by creatiō of light alone without darknes, that is of grace without sinne: since the fall, of darknesse alone without light, sinne without grace: after conuersion, of a twy-light, light and darknesse, grace and sin, entermingled throughout, and iustling at one another; but grace (as the morning lsbt, or as the house of David) wax-

waxing stronger, and corruption weaker: Finally in Heauen, as in Paradise, shall bee no night, no sinne at all, but a perpetuall Sun-shine of grace, without so much as any mist or cloud of corruption.

The summe then is, that in this world the state of the Church, and of euery member of it, is a sleepier watchfulness, or a waking sleepiness, that is, a mixture of sleepe and waking, sinne and grace, flesh and spirit. Which that wee may duely consider of, let vs sever them, and begin with the former.

I sleepe.

THe Church confessing that shee sleepeth, teacheth vs,

First that we all, as many as are members of this body, are apt to sleepe, that is, to be surprised with the infirmitie of the flesh, notwithstanding the readinesse of the spirit. The spirit indeede is ready (saith our Sauior of his drooping and drowsie Disciples) but the flesh is weake.

Matth.16.41.

For the opening of this point, consider.

i. What

1. What the spirituall sleepe is.
2. In whom it is found.

What the spirituall sleepe is we shall see by comparing it with the naturall. The naturall sleepe is *aligation* or binding vp of the instruments of *sense* and *motion*; caused principally by *vapours* ascending from the stomacke into the braine, Secondarily, by *wearinesse*, extreme *cold*, or *heat*, *friction*, *Musik*; finally whatsoeuer doth either consume or benum the spirits: & the *end* of sleep, is that the spirits and naturall heate retiring inward, may attend to the refraction and nourishment of the body.

Agreeably in the spirituall sleepe of sinne may be noted.

1. The *aligation* of the spirituall *senses*; whereby it commeth to passe that men haue *eyes* and *see not*, *earnes* and *beare not*, *hearts* and *understand not* the things of God; neither can they perceive them (wanting the *use* of spirituall *sense*) because they are onely *spiritually discerned*.

2. The surcease of spirituall motion; the naturall man neither *doing* the *workes*, nor *walking* the *wayes* of God.

Esi 6.9.10.

1 Cor. 2.14.

Ro 7.1.12.17.

3 The

The making sleeper.

9.

3. The causes are alike, to wit,

Either principall; the vapours of worldly and fleshly lusts, fighting against the soule, darkening the cogitations, oppressing the heart; and so shutting out all heauenly thoughts and affections: or secondary; as *wearmess* in holy exercises, such as surprised the three excellent *disciples*, whom our Lord chose to assist him in his agonie: extream colde of feare, such as benummed S. Peter vnto the deniall of his Master: and no lesse extreame heat of vnadvised zeale, such as incensed the two sonnes of thunder to demand fire from heauen vpon the Samaritans by a falsely-supposed spirit of Elias: frication whereby the itching eare is scratched with fables or batteries, in stead of truth: musick, whereby the diuell, in his syrens, the world, and the flesh, singeth lullaby, *Spare thy selfe, Reioyce, O young man, in thy youth, Let vs eat and drinke, for to morrow we shall dye.* &c.

4. The end of spirituall sleepe is, that our care and endeavour being diverted from heauenly things, we may fully

1. Pet. 1. 11.
Eph. 4.
Luk. 21. 34.

Mar. 14. 37. 40.

Mat. 26. 70.

Luk. 9. 54.

2. Tim. 4. 3. 4.

Mat. 16. 22.
Eccles. 11. 9.
1. Cor. 15. 32. 33.

*The making sleeper.**Rom. 13. 14.**1. Sam. 19. 13.**Psal. 115. 5. 8.**Ezek.**Rom. 1. 25.**Hof. 4. 11.
1. Job. 2. 15.**Psal. 13. 3.**Eph. 1.**Eph. 5. 14.*

fully take thought for the flesh to satisfie the lusts thereof.

Thus as the naturall sleepe leaveth little, or no difference betweene *Dauid* and *Michols Puppet*: so this spirituall sleepe of sinne maketh an Idoll of a man. Looke what a thing an *Idoll* is, (saith the *Psalmist*) that hath a mouth and speaketh not, eyes and seeth not, &c. such is the *Idolater*: such is every sinner. Every sinner setteth *up an Idoll* of sinne in his heart, worshipping the creature (happily his owne creature) and forsaking the Creator: and that Idoll of sinne taketh away the hart from God, so filling it with the *loue of the world*, that the *loue of the Father* can finde no lodging nor entertainment.

Finally as the naturall sleepe is an image of death, so is the spirituall. Yea sleepe and death in this case, as twinnes are ioyned, yea confounded. *Lighten mine eies* (saith *Dauid*) that I sleepe not in death: and the voice of the Gospell, waking the spirituall sluggard (as dead in trespasses and sinnes) is, *Awake thou that sleepest, and stand up from the dead, &c.* Such

Such is the sleepe of sinne: now let vs see who be the sleepers. Wee shall find them to bee of three sorts.

1. Sinners vncalled, sleepers not yet wakened; such all men are or were, being borne sluggards, *none understandeth, none seeketh after God, none doth good.* &c. Naturalists make it questionable whether man beginneth to live sleeping or waking, by reason of the stupidity that is in him more then in other living creatures: but in Diuinity it is without doubt, that since first our nature fell asleepe in *Adam*, every man taketh his beginning of beeing in this sleepe of sinne. Behold (saith *David*) *I was borne in iniquity, and in sinne, hath my mother conceiued me: and Zophar deriding the fond conceit men haue of their owne wisedome, vaine man (saith hee) would bee wise, shough man borne (that is, till he be borne againe) be a wild Asse colt.*

Rom. 3.10.11.12

Psalm. 51.5.

Job 11.13.

John 3.

2.Pet. 2.

2. Called, but not chosen, wakened but fallen asleep againe, and that more dangerously then before, whose latter end is worse then their beginning. These besides

Eze. 29.10.
Heb. 6.

Job. 5. 18.
Psal. 17. 15.

Rom. 7. 19.

Gal. 5. 17.

Psal. 119. 36. 37

besides the hereditary habite of sluggishnes, haue by relapse, doubled the disease, and are giuen ouer to the spirit of slumber, from henceforth *never* or *verily hardly* to be awakened.

3 Effectually called and conuerted; in whom the originall sluggishnesse of nature is in part corrected, and the relapse into the spirit of slumber by grace prevented: yet even in them the remainders of naturall corruption haue place and power, vntill by that almighty voice of the sonne of God, they shall bee wakened the second time vnto immortality, and perfection.

In this third ranke is the spouse of Christ in this place, and all Gods children in the time of this life, to wit, sleeping, but not wholly, waking, but not throughly: neither *willing the euill that they doe*; nor *doing the good that they would*. The vapours of worldly lusts not yet so dispelled, but that (feeling in their heart what *Rebecca* felt in her wombe, an *intestine warre*) they are manie times brought on their knees to pray with *David*, *Incline mine heare unto*

to thy testimonies, and not unto covetousnesse. Turne away mine eies from behoulding vanity, and quicken me in thy Law. and many times to crie with *Paulo*, O wretched man that I am, who shall deliuer mee from the body of this death? Adde heereto much weariness and vnwieldiness in holy exercises: much coldnesse in maintaining Gods cause and partie: much partiality in zeale, maintaining a priuate spirit of enmity vnder colour of the cause of religion: much prejudice in hearing the word, readie to count him an enemy that telleth an vntoothsome truth: much lingering and listening after the voice of the charmer (flarterie never wants welcome, while selfe-loue is at home) who hauing more of the serpent to beguile then we to beware, will at times get within vs, and lull vs asleepe in security and sensualitie.

Rom. 7.24.

Galath. 4.

In a word, to this trueth the confes-
sions of all the Saines touching both
their generall inclination to sinne, and
particular falls (many of them extant
vnder their owne hands) doe pioue
plenti

plentifull testimonie; shewing that as all men, dwelling in houses of clay, betweene whiles (will they nill they) sleepe by reason of bodily infirmitie, and, though by an vnwelcome hesi-
nnesse, nod toward the earth, as it were pointing to their naturall Element, so eu'en the best of Gods children, compassed with flesh and bloud, cannot but at times bewray their folly and vn-
stedfastnesse. The best Artist hath nor alwaies his wits awake: and the most circumspect Christian doth not alwaies stand vpon his gard of faith and a good conscience.

In proffiterie, we are apt to be secure, presuming that *We shall never be moued.* Out of this sleepe the Lord seeth it needfull to waken vs by afflictions. Securitie and safetie meete not together. He that said, *I shall never be moued,* im-
mediately confesseth, *Thou didst bide thy face, and I was troubled.* But hee that said, *my foot slideith,* found cause to acknowledge, *Thy mercie O Lord staid me vp.*

In time of triall and trouble, least cause

*Quandoque bo-
nus dormitat*

Homerus.

Psal.30.6.7

Psa.31.18

cause indeede, but manie times most
minde to slumber, at least most temptation. The three Disciples never
more heauie-headed, then when Satan
was now readie to fist them, and
good men wee see, never more in dan-
ger to be in loue with life, loath to die,
or vnmindfull of death, then when
the arrest is now granted forth. The
storne it selfe is not sufficient. Sathan
must, if it be possible, cast *Palinurus* in-
to a sleepe, that when the Pilot (I
meane Christian watchfulness) is o-
ver-board, he may be in hope to bring
the Barke vnder water.

In times of holy exercises, when
the eye should bee most broad awake
to behold the beautie of the Lord, in visi-
ting his Temple, the eare, as it were, a
fresh boared to heare what the Lord God
will say, and heart and lips enlarged to
shew forth his praise, even then, manie
times, doth Satan and our owne flesh
watch vs a shrewd turne, and labour to
take vs napping. What affinitie hath
an *Oratorie* with a *Dormitorie*? Yet e-
uen the house of prayer is many times
a priuie

Psal.37.4

Psal.40

Psal.85.

Irem.7
Ezek.33.31

Pro.5.14

a priuie witnesse of our noddings, or of the wandering of our hearts after covetuousnesse, and wee are in danger to be brought into all euill in the midst of the Congregation and Assembly.

Prov.23.34

Finally (which requireth speciall consideration) if euer a Christian bee like him that sleepeth in the toppe of the mast, compassed with danger, voide of care; it is after some spirituall feast of grace, or victorie over sinne. W^ee vle to say, *When the belly is full, the bones would be at rest.* In such like manner it fared here with the spouse of Christ. Shee had feasted her welbeloued, and was feasted by him, in the verse imme- diately foregoing: instantly shce betakes her selfe to her vndermcale, or afternoones nap, like David, & with like perilous consequent. Hee slipt into occa- sion of euill, and shce letteh slip an opportunitie of grace. It was a feast vnto Peter to heare that voice of Christ, *Blessed art thou Simon, the sonne of Iona, &c.* but it was sower saunce that followed shortly after; when, v- mindfull of his confession, and tende- ring

2.Sam.11.2

Matt.16.27

ring his master, but after the flesh, without respect to his office, hee gat a curse instead of a blessing, God hee bebind me, *Sathan, thou art an offence unto me,* &c. Blessed Paul, extraordinarily admitted to a taste of heauenly glorie in the Paradise of God, how hee fared he is not able to expresse: but how, through infirmitie hee was in danger to haue beeene transported another way, that he willingly acknowledgeth; and how, by Gods appointment, the messenger of *Sathan* was sent to buffet him, and to priske him, that he might be kept awake from the danger of ouer-weening. Our flesh, counterpoized with the spirit, maketh vs like the ballance, of which if one scale be lifted vp, the other will assay to goe as high as it, and turne downe the former as low as it selfe. And *Sathan* (as Hannibal said of *Marcellus*) is never quiet, conquering, or conquered: but conquering pursues his Victories, and conquered labours to recover his losse. *Hee will see his blowes avenged again.* If these things be so, and that we be all of so beauit a mould; Oh how
of

Psal. 19.22

Job. 9.18

Prov. 8.31

Esa. 21.9

Vers. 10

Mat. 26.41

Mat. 3.17

Psal. 19.11

highly are we to esteeme the goodness and patience of God, that is content to entertaine such dullards into his seruice? *Hee that is serued of Cherubims and Seraphims, that flieth swiftly to doe his Commandement in obeying the voice of his Word;* and yet findeth not due stedfastnesse in such seruants; but is able to lay folly upon his Angels: that he should take delight in the children of men; admitting vs into his schoole, who are as Children weaned from the milke, and drawne from the breasts: to whome precept must bee given upon precept, precept upon precept, line vnto line, line vnto line, there a little, and there a little. That hee should accept the will for the deed, and through the weaknesse of the flesh, discerne and approoue the readinesse of the spirit. That he should not deale vpon aduantages with so unprofitable seruants, but spare vs, as a man spareth his owne sonne that serueth him; yea appoint great reward for weake or rather no seruice. Who would not loue and honour such a Lord? Who would denie anie of that little hee can doe vnto

so indulgent a master? Who would not take his part, striuing against sinne,
Who in vnspeakeable mercie forgiueth and couereth iniquitie, transgression, and sinne?

Exod. 34.7

On the other side how meanly ought wee to account of any seruice that we can performe? and *When we haue done our best confess that we are unprofitable seruants?* If therefore unprofitable, because we haue done no more then dutie, much more because wee haue done much lesse. Let Papists, and Familiists, and what other broods souer of the selfe-righteous Pharises, dreame vnto them selues a Legall perfection in this life: Oh *Let our righteousnesse labour to exceed theirs, but let our opinion of it come as short, as our endeavor striueth to exceed.* For how can our Lord but bee a looser by such drowzie-headed seruants, that euer and anone are nodding and slumbring, yea sometimes falling (with *Eustebus*) into a dead sleep; if not (with *Lazarus*) lying *faue dayes* in this sleepe of death till wee stinke againe, and haue neede of that

Luke 17.10

Mat. 5.10

Act. 10.9

Job. 11

The waking sleeper.

Psal. 51.10

Job. 15.2

Iam. 5.17

loud voice of Christ to awaken vs, and by a new *Resurrection*, or *Creation*, to restore vs to the life of grace? The Crabtree, though grafted with the best grafts, yet sendeth forth manie wilde shoots from the native stocke; which if they be not cut off wil starue the better fruit: and in the best branches of the vine of Christ, there is somewhat continually to be pruned away.

And what greater comfort can there bee to a poore Christian, labouring of infirmities, then to haue the severall confessions of the best servants of God in all ages, concurring with this generall acknowledgement of the whole Church militant, and confirming that they were (as the Holy Ghost speaketh of *Elias*) all *subject to the like passions as wee are*? As ill might we spare such precedents for consolation, as the examples of their vertues for imitation. For why should wee doubt of that mercie from God, wherof they haue had, and recorded the experience? Nay the good Lord will see a difference betweene the sleeping Christian

Christian, and the dead worldling, and will say of thee as of Lazarus, he is not dead but sleepeth: Or if this sleepe bee (as in it selfe it is) a death, yet so deare art thou vnto Christ in regard of his worke of grace in thee, and the manifesting of his glorie by thee, that he will certainly rayse thee vp, and reuiue thee.

Job.11

Finally it concerneth vs all in Christian prouidence for our soules safetie, as to ~~watch and pray continually~~, that wee be not lead into temptation, so obseruing the fore-mentioned times, and aduantages of Sathan, and our owne corruption, to plant a double guard when the danger is more then ordinary.

Luc.21.36

And namely in time of ~~prosperitie~~ to meditate often and seriously of the vanitie and inconstancie of all earthly comforts, that so wee may come to ~~rejoyce, as if we rejoiced not, and to use the world as if we used it not.~~ In the daie of wrath be of good comfort sayth Salomon; yet euen that while the dayes of darknes are to bee remembered, which shall

1. Cor.7.30.31

Eccles.7.16

Eccles.11.2

The waking sleeper.

Eccles. 7.16

certainly come, and *shalbe manie.*

In the *daie of affliction*, Consider, saith the wise King. *Hee that in the calme prepareth not for a storme*, is manie times greatly endangered: but *he that in the storme sticketh not close to the helme*, is sure never to see the port. In peace to prouide for defence is of wholsome policie: but in time of warre, and in the day of battle, to stand upon our guard against a vigilant Enemie is of meere necessarie. Inordinate sleeping is an enemy to the best health; but in a case of extremitie, such as the trauaile of childbirthe, the Lethargie, or the sweating sicknesse, euen to slumber is accounted mortall. So for a Christian at any time to bee secure importeth danger: but in affliction to bee senselesse, to be smitten, and not to sorrow (as the Prophet complaineth of he desperate Iewes) and when the Lord calleth unto weeping and mourning, unto baldnesse, and sackcloth, thento say with the carelesse world, *Let vs eat and drinke, for to morrow wee shall die*, is an iniquitie inexpiable, and betokeneth destruction.

1er. 5.3

Eze. 22.11, &c.

1. Cor. 15.32

Amas 6.3

Pre.21.5

IC 17-45-T

Mat. 13.3. &c.

Mar. 4. 1950

E.C. 4/37

Psal. 329.11

Ergonomics

E/1.66.1.2-2

Lxx.8.13.1.1.2

7-28-72

Hebr. 10. 32.

LAW. 20. II.

Lam 4:7.

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Luk. 4. 13.

103. 6.70.

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References.

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To conclude; as often as we receive any portion of the light of grace, it behoveth us to be prepared for some new assault of the enemy of grace. After light cometh fight; saith the blessed Apostle. We are in this life continually thirrant. Let not him therefore that putteth on the girdour boast, or promise himself rest; w^{ch}ee that putteth on off^{er}s^h is in being resifted; but lotheth, as intending to fight agaimesoth when all his tentations prevailed not with him. Saniori, he departed from him, but he was but for ayeth him. Hoc edun
ned morelly in another shape; in Iudas Iscariot; yet in Simon Peter himself. Now he can no more pursue this child, being taken up into God, and to his throne, he w^{ch}ageth spirifull; and perpetually warre with the world, that is the Church; and wilfully remenant of his

seed, which keepe the commandments of God, and haue the testimony of Jesus Christ made in them, and guides them: no
The Panther is said so to hate man, that he wreaketh his rage vpon the ery image: such is the hatred of Satan against the Lord. Wherefore the more thou art transformed into the image of Christ, the less it behoueth thee to sleepe, for feare of him, who if he may, will either bereave thee of it, or persecute thee for it.

And thus much we learne from the consideration of the drowsie estate of the spottie of Christ: but whereas this is not only affirmed of her, but confessed by her, we are further to note, that the true children of God, and members of the church, do not sleepe soundly, or of late
persecuted, saying one nothing but bessil
How he sleepeth soundly, cannot tell that he sleepeth, and hee that sleepeth purposely, doth not complaine that hee sleepeth. But as the man that faintheffall shewes his danger, not his determination; and Peter saying, I sink, shewed his feare, not his purpose: so

the

1 Cor. 3.18.

1 Cor. 15.32

1 Cor. 15.1

1 Cor. 15.32

1 Cor. 15.1

1 Cor. 15.32

1 Cor. 15.1

The making sleeper.

the spouse of Christ laying *I sleepe*, bewrayes her infirmitie, not her resolution; and taking her selfe in the manner confesses her weakenes, and implores the mercy and aide of Christ to couer and to cure it. As if she had said, *I sleep and should not, I sleep and would not*; which *Paul* more expressly acknowledgeth, *The evill that I would not that do I.* *Thus who souer is borne of God sinneth not, sleepeth not; to wit, not of purpose, or with full consent: not as senselesse of the disease, or careless of recovery.* *David*, though hee had fallen into a fearefull syncope, and had lyen in the sowne of sinne (vnder some generall and ouerly repentance) for the space almost of a yeare; yet pleads for himselfe, and prooues himselfe to bee fitt for pardon and grace. *For, saith hee, I know mine iniquities, and my sinne is never before me, vnderquylled and hidde.*

Surely, saith the Preacher, that sleep man rest in the earth, that doth good; and sinneth not. None so feldfast, but many times falleth; yet in falling he recebeth God his bane, and the Lord buldeth him

Rom. 7.19.

1. John 3.9.

Psal. 51. 3.

Eccles. 7.32.

Psalms 143. 6.

Psal. 73.23.

him by the right hand: none so fasthfull, but many times strayeth; yet even straying, desireth to bee sought out, and reduced: none so quickned, but beareth a body of death about him; from which hee wrestleth and sigheth to bee deliuered.

From hence ariseth a remarkable difference between the godly and the wicked, the regenerate and the naturall man. Every man sleepeth, but every man is not a sluggard. Every man sinneweth, but every man is not (properly) a sinner. To give names betokeneth rule: sinne cannot denominate, but where it is predominant. The regenerate therefore saith, I sleepe and would not; the naturall man saith, I sleep, and will sleepe. The one sleepeth of infirmity (sinnes of infirmity are proper to the regenerate) the other of purpose: the one complaining, the other boastynge, and rejoycing; for the foole maketh a mocke, and a pastime of sinne. The one sayes with David, Lighten mine eies that I sleepe not in death: the other sayes with the sluggard, yet a little sleepe, a little slumber

Psal. 119. 176.
Rom. 7. 24. .

Psal. 52. 1.
Pro. 14. 9. & 10.
23.
Psal. 13. 3.
Pro. 6. 10.

The waking sleeper.

Ez 37.5.6.10.

Psalm 58.4.5.

John 3. 20.
Math. 13.15.

Math. 6. 23.

1 Cor. 3.3. 10.

Heb. 10.13.

slumber, a little holding of the bands to sleep. The one so sleepes, that hee desires to be awakened: the other verifies that of the Prophet touching the blind watchmen of Iudah, *They lye and sleepe, and delight in sleeping.* And as he that wold sleepe, withdrawes himselfe from company and noise, layes himselfe downe, puts out the light, or shuts his eyes against it: so the naturall man addresses himselfe vnto the sleepe of sin, auoing the company of such as would dissuade him, *stopping his eares (with the deaf adder) against the voice of the wise charmer,* lowing a pillow of ease vnder his elbow, shunning the light of the word of grace, or shutting his eyes against it, *quenching the spirit, despising prophecies; yesturning the light that is in him into a darkenesse:* so that it may bee said of him *his course is euill, and his force is not right:* hee is not surprised of sin, but hunteh after it, or maketh it his plowing and tillage.

Contrariwise the regenerate man is so far from composing himselfe vnto this sleepe, that in sleeping, hee may rather

rather be compared to the Hare, which sleepeth with open eyes (the Hare had need, seeing the Lion doth so: so had the Christian, having a watchfull Lion for his aduersary). or to the nightingale which is said to sleepe with her brest vpon a thorne for feare of the serpent; for euen so the Christian, having the old serpent for his mortal and watchfull enemy, setteth to his heart the comming of Christ, and the terrors of the Lord, that if he once begin to nodde, the pricke of conscience may waken and admonish him. Of such an one, when he doth sleepe, well may it be said, sleepe hath caught him, not he it. *In this then are the children of God knowne, and the children of the Deuill: He that committeth sinne is of the Deuill: but whosoever is born of God sinneth not; that is, liveth not in a trade, or way of sinne (God him selfe being Judge) steppeth perhaps, but walketh not in the counsell of the wicked; strayeth, but standeth not in the way of sinners; stumbleth, but steeleth not upon the chaire of the scorner.*

*This word of truthe therefore, duly
divideth*

1. Pet. 5. 8.

2. Cor. 5. 11.

1. Job. 3. 8. 9. 10

Psal. 139. 33. 34.

Psal. 1. 3. 2.

2.Tim.2.15.
Pro.28.13.

divideth, on the one side denieth fauour to him that hideth and fauoureth his sinnes: on the other side to him that confesseth and forsakes them assureth mercy.

3.Pet.2.19.

Nothing is more easie, or familiar, then for a wicked man to deceiue himselfe, speaking peace vnto his owne soule, whiles the Lord denounceth warre and hostility against him; and promising himselfe liberty, whiles hee is *the seruants and bondslauke of corruption*: apt to thinke that the infirmities of the Saints, confessed, and complained of should beare him out, resting and rejoycing in the same or the like sinnes: loath to bee perswaded that any one sinne, vnrepented of, should prove and pronounce him to be *in the gal of bitterness, and in the band of iniquity*: ready to plead for his sinne, as *Lot for Zoar*, It is but *one, it is but a little one*: and to account it little lesse then meritorious, that he obserueth the publique exercices of piety, & is restrained from grosse and odious crimes, by good nature (as they terme it, that is, a calme temperature

Act.8.23.

Gen.19.30.

rature of body) good nurture, ciuility, policy, feare of shame and punishment, desire of honour and reward, or some such like snaffle, whereby God keepeth vnsanctified men in peace and outward order.

But alas ! There is no peace, saith these Lord, unto the wicked. He speaketh peace indeed; but it is onely unto his people, and to his Saints, and that with condition, that they turne not againe to folly. To none therefore, but such as count their sinne their folly, and reprobation; and so turne from it, that they intend never to returne thereto againe. Peace shall bee upon Israel, saith the Psalmist, but such as turne aside by their crooked waies, them shall the Lord lead with the workers of iniquity. Whither ? but to fearefull destruction. For surely God will wound the head of his enemies, and the hairy scalpe of him that walketh in his sinnes. What a folly for him to dream of liberty, who is taken by his owne iniquities and holden with the cordes of his owne sinne ? or to rank himselfe with the penitent saints, who goeth farre beyond them in sinning

Esa.48.12.
Psal.35.8.

Jer.31.19.

Psal.115.5.

Psal.62.11.

Prov.5.22.

Iam. 2. 10.

Luke 18. 11.
ver. 19.

Mat. 6. 37. &c.

Psal. 18. 23.

Job. 30. 32. 33.

ning, & never assayeth to follow them in repenting? or to count that one sinne, which implieth, by iust consequence, the breach of the whole law; and that a little sinne, that is not mortified by any measure of sanctifying grace? not other men's sinnes (from which the Pharisee thinketh hee can cleere himselfe) but thine owne wickednesse must correct thee, and thine owne turnings backe reprooue thee. Yea amongst and aboue the rest, thy speciall sinne, thine Herodias, best beloued of thee, most prevailing with thee, shall afford a speciall triall with, or against thee. Against this, as against the Arch-rebell, every upright soldi-
er of Christ chiefly warreth; I was for-
right] also with him, saith David, & heau-
kept me from [my] wickednes. This thou
fauourest, and will not forsake it; but kee-
pest it close in thy mouth, and bidest it un-
der thy tongue; desiring secretly to suck
the sweetnesse of that morsell, loath by
any meanes to spit it out. Yea so well
dost thou loue it, that if at anie time
thy stomacke (made queazie by the
threats of Gods Law, or tokens of his
wrath

wrath) doe vomite it vp, it is not long
ere, wth the dog, thou returne, and licker
it vp againe. Let such a man say while
hee will (with Saul) *I haue fulfilled the
commandement of the Lord, I haue slaine
the Amalekites &c: the lowing of this
fat Oxe, the bleating of this choice sheepe,
this Agig, yet liuing, and not fearing
death, will conuince him of rebellion, &
of casting away the Word of the Lord.*

But as for those that (possessted with
the spirit of the spouse) doe feelingly
acknowledge, and bewaile their inti-
mities and sins, they may assure them-
selues to find the same fauor from the
heauenly Bridegroome; who, in this
case, is *faithfull and iust to forgive our sins,
and to cleanse us from all unrighteousnes.*
This is that voice of which hee saith,
*Let mee heare thy voice, for thy voice is
sweet. So sweet, that it instantly procur-
reth both audience & answer from the
Lord. No sooner doth the spouse say,
I sleepe, but immediately shee is both
heard of her beloued, and heareth the
voice of her beloued, hasting to awaken
her. When Ephraim lamented, the Lord*

D heark-

2. Pet. 3. 22.

1. Jass. 15. 13.
&c.

1. John 1. 9.

Cant. 3. 14.

1 Th. 3. 18. v. 10.

Psal.32.5.

barkned and heard him; and so heard, that his bowels were troubled for him. And David resolving with himselfe to confesse his sinne against himselfe, found present pardon, both of the guilt, and punishment of his sinne. And if the Lord iustifie, who shal condemne? If a mourning sinner shall stand before the great Judge of all the world, what need he feare the iudgment of any consistory, either opposite to that high court, or inferiour?

Reu.13.vers.10.

Job.1.9. 10.

Zac.3.1.3.

Satan is ready, for his malice vnto Christs kingdom, and subiects, to shew himselfe the accuser of the brethren; traducing those whom hee cannot seduce as he desireth. Thus he dealt with Job & with Iesuas; charging them both with sinne, though vpon contrary presumptions: the one with temporizing in religion, because of his prosperity: the other with unworthiness to doe God seruice, by reason of the badge of affliction and smoake of the fiery tr'all, which was vpon him. But loe the Lord vndertaketh for his weake seruants. *Euens the Lord that hath chosen Ierusalem, reproacheth*

ueth Satan, and disprooueth his accusations ; causing the iniquities of his elect to depart from them, and cloathing them with change of raiment.

And not Satan only, but euен men also, transported with malice, or with preiudice, are apt, seeing the infirmities of Gods children, to charge their whole profession with hypocrisy, and to say, *Is not this thy feare, thy faith, thy patience, and the uprightnes of thy waies?* It is hard not to be an hypocrite in his eyes. that maketh no profession of godlinessse. But that man of all others hath set his face farthest from God & goodnesse, that (doe what he will) feareth not the imputation of hypocrisy: such mens censure as it is most ruthles, and reasonlesse; so it is least of all to be regarded. For what can be more contrary to the iudgement of God, and of truth ? The Lord seeing thy repentence, turneth away his eies from beholding thy sinne : but these men are so glad to see thy sinne, that they are loath to take knowledge of thy repentence.

Iob.4.6.

1.Pet.1.23.
Job.16.19.

1.John.3.10.

Psalme 53.1.

Job 23.9.

Against such therefore thy iust defence is to appeale to *him* that iudgeth *righteously* ; laying with *Job*, *my witness is in the heauens, and my record is on high.*

But of all accusations and censures, that of conscience, as it is neerest and most inward, so doth it most vsually exercise, and most sharply afflict the weake Christian. *For if our heart condemne us, how much more God, who is greater then our heart, and knoweth all things?* Notwithstanding as *David* examineth the iudgment of men, so may wee that of conscience ; and say, is it true O conscience ? speakest thou iustly ? iudgest thou vprightly ? Conscience accusing iudgeth alwaies for God ; not alwaies with God, and as God. For sometimes, *as Job's friends* it maketh a lyfe for God ; to wit, not purposely, but as misenformed, or not sufficiëntly instructed. Thus many times it passeth an vnjust sentence vp on the weake Christian, hauing an eye onely vnto the nature and quality of the sinfull action, not vnto the disposition

tion of the heart in sinning. If I regard wickednesse in mine heart, saith *David*, the Lord will not heare me. Not to fall into some grievous sinne, contrary to thy purpose and course, but to set thy heart vpon it, argueth a child of wrath. *David* committed adulterie, as did *Ab-salom*, and murder, as did *Joab*: but *David* was of them that fall by occasion, they vpon deliberation: hee with remorse, and they with reioycing. What difference betweene the sinne of *Judas*, and of *Peter*? *Judas* for gaine sold his Lord, *Peter* for feare denied and abjured him. But *Judas* euer a thiefe, and an hypocrite, though now hee proceeded to a further degree, was still in the same way of sinne, wherein he had bin from the beginning: *Peter* had alwaies an honest heart, and purpose to stand by his Lord vnto the death, though now by a sodaine passion of feare, he was for the present driuen from his resolution.

In a word to shut vp this point; the state of a poore Christian mourning for, and striueng with the greatest sins,

The waking sleeper.

yea and sometimes (in this minoritic of the new Creature) taking the foyle, yet fighting againe, is more comfortable and blessed; then of him that sleepeþ and snoiteth, without resistance or remorse, in the embracements of the smalleſt (reputed) sinne.

And thus I paſſe from the acknowledged drowziness of the Spouse of Christ vnto the other part of her mixt estate, to wit, her watchfulness.

But mine heart waketh.

THe Spouse of Christ, professing that while her *fleſh* was *a ſleepē*, her *heart*, or inner man, was ſtill *awake*, reaſmeth vs that

Euerie true member of the bodie of Christ, euē in ſleeping (that is in ſunning) bath a wakefull ſpirit, that ſleepeth not.

For the better vnderſtanding wherof consider, as in the point of ſleeping,

1. What it is to wake.
2. Who they be that are awake.

The

The spirituall waking will also best
appeare by comparison with the na-
turall; which is the *act or exercise of the
faculties of sense and motion.* The pro-
per cause whereof is the returne of the
naturall heate, and animall spirits into
the members; the vapours, which hin-
dered their passage, being now by
meanes of digestion consumed. Other
accessory causes there are also, as noise,
shaking of the bodie, day-light; in a
word whatsoeuer restoreth or calleth
forth the spirits. Finally, the end of
waking is, that *man may goe about his
worke and day-labour.*

Semblably in this spirituall waking
we shall obserue,

1 The *act or exercise of the spirituall
senses and motions of grace.* The
Church here is not so a sleepe but that
she both *heareth the voice of Christ, and
discerneth it to bee the voice of her belo-
ued, and findeth her heart to be affected
toward him.* And *Blessed (sayth our
Saviour to his Disciples) are your eyes
for they see, and your eares for they heare;*
whereas *others neyther see with their eies
nor*

Psal.104.23

Cant.5.2

Verse 4

Matt.13.16

The waking sleeper.

verses

Gal.5.24

Ephes.5.14

Job.33.16

Rom.13.11.12

nor heare with their eares, &c.

2. The proper cause of this waking; which is the returne of that (once naturall in the state of Creation, now) supernaturall heate of grace, and of those spirituall abilities, and inclinations vnto good. Which by the *dead sleep* of sinne were extinguished in our nature; the vapours of *fleshy lusts*, which hindered this returne, now in great part *dissolued by grace*.

3. The secondary and helping causes, which are

1. The noyse of Gods Word, crying, *Awake thou that sleepest, and stand up from the dead, &c.*

2. The *shaking* of Afflictions; for thus the *Lord openeth the eares of men, even by their corrections, which he hath sealed*.

3. The *day-light* of the Gospell; which sheweth that *it is now time we shou'd arise from sleepe, to cast awaie the workes of darknesse, and put on the armor of light, &c.*

4. The end of our spirituall wakings; which is that *wee may workenow it*

it is dase, and wakē honestly, as in the day. Awake righteously (or vnto righteousnesse) sayth the Apostle, and sinne not: Be awake (sayth our Sauour to the An-gell and Church at Sardi) and strengthen the things that remaine, which are readye to die.

Thus wee see what is meant by waking: now if it bee demaunded, who bee awake? it must bee answered that the regenerate onely doe wake, and euen they, so farre forth onely as they are regenerate. They onely are children of light, and of the day: the rest are of the night, and of darknesse. Therefore let not vs sleepe (sayth the Apostle) as doe other, but let vs watch, &c. Other therefore, yea all other, doe alwayes, onely sleepe. The regenerate indeede do now and then take part with them, in some measure, in sleeping; because there are in the best some remainders of flesh, lusting against the spirit: but they never in any measure take part with the regenerate in waking; because they are wholly flesh, no portion of the sanctifying grace of the spirit in them, to

1. Cor. 15.34
Rom. 13.13
1. Cor. 15.34
Rev. 3.2

1. Thess. 5
Verse 5

Gal. 5.17

1. Cor. 3.6

Reuel.3.17

to lust against the flesh.

But because men in these matters are not onely apt to be deceived, but also willing to deceiue themselves, thinking they haue need of no grace, when they are destitute of all; I holde it necessary, for the clearing of this point, to remoue the false semblances of grace, which may make wicked men beleue they are well awake, whiles they are fast a sleepe, yea dead in sinne. Such appearances are taken partly from the forenamed accessorie causes, partly from some seeming effects of waking.

Prov.6.9-10

Act.14.25,26

For, first the vnregenerate man may sometimes heare the noise of Gods Word, and that eyther with feare as *Fælix*, or with joye as *Herod*; and yet neuer the more awake. But as the sluggard heareth the voyce of him that calleth him, and being loath to rise, prayeth him to hold his peace: so the spirituall sluggard heareth, and starteth, but craueth silence. Thus *Fælix* heard *Paul* preaching of righteousness, temperance, and the judgement to come, and trembled at the hearing; but immediate-

diately put him out of his matter, till a more conuenient time. Hee loueth not the *loud* alarme of the *Trumpet shewing sinne*, and denouncing judgement. the *soft musike of consolation*, pleaseth him better of the two. Yet it is but as a *song* vnto him; it tickleth his eare, and haply causeth him to make an offer to rise, but presently hee sinketh downe into his Couch againe: it maketh him *turne vpon his bed, as the dore vpon the hinges*, but not turne off. Thus *Herod*, at *John Baptists* preaching, turned this way and that way, but hung fast, all the while, vpon the hinge of his beloued sinne.

The like may bee said of the day-light of the Gospell; which many times shining vpon a carnall man, offereth him the good morrow, shewing him that it is both time and reason he should arise from sleepe: but neyther the *Sun-shine* of Christ, nor the *candle-light* of *John Baptist*, can bee long pleasing vnto the carnall sluggard. *They that sleep, sleep in the night*, or, which is all one, turne the day into the night.

The

Eze.33.32

Ex.4.33.32

Pro.16.14

Mark.6.20.etc.

Mal.4.5

Job.5.35

1.Thess.5.7

The waking sleeper.

Esa.8.10

Job.24.13. &c.

Job.3.20

Psal.78.34. &c.

Prov.23.35

The morning light is not in them; neither can it bee welcome vnto them : but is (as vnto the murtherer, the adulterer, and the theefe) even as the shadow of death. For every man that euil doth, hateth the light.

Sometimes also this sluggard is shaken with the force of Gods iudgements, lighting eyther vpon others or vpon himselfe ; and then hee makeh God many faire promises that hee will awake and get vp, yea that hee willrise early, and seeke the Lord : but being not of an upright and faithfull heart, hee doth but flutter God with his mouth, and dissemble with him, with his tongue. Hee was frighted with a fearefull dreame of worldly shame, or of the terrors of God : but hath quickly overcome that feare with the resolution of the valiant Drunkard, *They haue stricken me, but I was not sicke, they haue beaten mee, but I felt it not; therefore I will seeke it yet still.* Thus notwithstanding the exterior causes of grace, or helpe thereto, may happily not bee wanting to the carnall sluggard ; yet whiles there is no soule of

of spirituall life, no inward operation of the *Spirit of Christ* to mortifie the deeds and lusts of the bodie, it is impossible that such a man should truely say, *mine heart waketh.*

Rom.8.13

And in like manner may wee conclude against the apparent effects of grace, which may seeme to plead for the naturall man.

Hee may attaine to some generall knowledge of God, and the thinges of God; why not? seeing *even the Devils beleeue, and tremble*: yet is not his vnderstanding truely awakened, or enlightened. His knowledge of God is but his dreame: and as no man maketh his dreames the rules of his life; no more doth hee make his knowledge the rule of his practise. And therefore bee is not onely debarred from our Lordes blessing, *If yee know these thinges, blessed are ye, if yee doe them*: but also denied the honour of his knowledge; being reckoned among those fooles, that *understand not, nor seeke after God*; *yea that saie in their hearts, There is no God.*

1 Cor.2.19

Iob.13.17

Rom.3.11

Psal.14.1.

He may haue some touch and sense
of

Rom.2.15

Tit.1.15

Reuel.30.12.

of conscience; for euēn the *Gen:iles* haue a conscience bearing witnesse, and thoughts accusing, or excusing them: and yet neyther is conscience at anie time in a naturall man soundly awakened, that is, purged, and pacified; for *vnto the vn-beleeuing and unsanctified nothing is pure but euēn their mindes and consciences are defiled*: and as for that peace which wicked men vainly preach vnto them-selues, it is but a sleeping joye, like that of the *hungrie man*, who *dreameth and behol'd be eateth, and when he awaketh his soule is emptie.* *Esa.29.8.* True it is, that Conscience, as Gods Register and Notarie, neuer sleepeth, no not in the bosome of the greatest sluggard; but keepeth a perfect Booke of account in Gods behalfe against the sinner, which shall one day bee produced and opened: but being also a deputed Judge to excuse, or accuse, to iustifie, or condemne. Herein it is that Conscience sheweth it selfe to be a sleep in the vn-regenerate man. For sometimes it *excuseth where it should accuse; calling euill good, and darknesse light; haply at first*

first rather desiring it were so, then iudging it to be so: but at length it becommeth as a lier, that telleth his lie so often, till in the end he beleeveth it himselfe. Or else it iustifieth the deed done, and withall the sinfull doer, when onely the worke it selfe is justifiable, not the manner of doing. Thus the Consciencies of ignorant Gentiles are said, by the Apostle, to excuse them, when they doe by nature the thinges required in the Law: but being performed by direction of naturall reason, not by grace and faith, it is impossible they should bee pleasing unto God, for whatsoever is not of faith is sin, and not comming to the light of the Word, for the examination of such deeds, it cannot bee made manifest that such workes are wrought according to God. Sometimes againe it accuseth, and condemneth; which is the ordinarie iudgement of conscience in wicked men, vnlesse when it is imperiously put to silence, or scared with an hot iron, and so brought past feeling, for a time. But this is not a waking to do righteously; but to make way vnto, and to approve

Rom.1.14-25

Heb.11.6

Rom.14.23

Job.3.21

1.Tim.4.2

Ephes.4.19

1.Cor.15.34

Tit.3.11
Rom.2.12

Tit.1.15

Psal.50.16.17

Rom.2.14

prooue, the righteous iudgement of God, who shall one daie pronounce condemnation vpon the sinner, thus formerly condemned of himselfe? For *euен as many as hane sinned without the Law* (written) shal vpon this evidence of conscience *perish also without the Law* How much more they, whose enditement shalbe framed both according to the euidence of conscience, and knowledge of the Word and will of God? Thus it fareth with conscience according to the Proverbe, *It runneth with the Hare, and holdeth with the hound;* that is, It shareth with the sinner, as a guilty *defiled* member; but it holdeth with the blood-hound of Gods iustice pursuing the sinner, and (in him) sinfull conscience it selfe vnto destruction.

Finally, the vnregenerate man may seeme not onely in his speech, but even in his practise to shew some tokens of an heart awakened by grace. For who so forward to take the word of God in his mouth, as hee that hateth to be reformed? and the *Gentiles* (saith the Apostle in the place forementioned) *do by*

nature she changes required in the Lawe,
and therof not onely heard John Baptist,
and that gladly, but also did many things
by his direction and persuasion. But
(alas) all this is but as the talking of
many, and walking of some men in
their sleepe. For even so in matters
concerning God and his Kingdome,
many speake, but not from the heart;
of whom the Lord may say, as of the
Israelites, They have well said all that they
have spoken: Oh that there were such an
heart in them to feare mee, &c. some o-
thers, move and walke in the practise
of some duties; but this argueth their
heart to be a sleepe the while, because
they neither walke in all, nor wherein
they doe walke, with respect to Gods
Commandement, but to their owne pro-
fit, ease, preferment, &c. Therefore
not as the waking children of God, in
whose hearts are the wyes of God, and
who with their heart, enlarged by grace,
doe run the way of his Commandements
in truth. This the natural man (thought
professing, and in seeming sort practi-
sing as the children of God) being, with

Mark.6.30

Deut.5.28.29

Psal.119.6

Psal.84.5

Psal.119.31

Act.3.11

The waking sleeper.

Simon Magus excluded from anie true part or fellowship in this grace ; because his heart is not awake, that is, upright in the light of God : it remaineth that onely the faughtfull soule , the Spouse of Christ is able truly to proteste and say, *my heart waketh* ; as being by the powerfull grace of God first mightily wakened and ever after carefully kept awake.

For first euerie Christian in his conversion is rowzed out of the sleepe of sinne ; and of a sluggard made one of Gods Watchmen. And this is so great a worke that it is called our second Creation, or the first Resurrection : with respect partly to the state of corruption, whereby wee were dead in trespasses and sinnes ; and partly to the Almigh-
tis power , whereby wee are rayled vp and reviued, being no other then that, whereby Christ was rayled from the dead. This power is derived unto vs from Christ, who therefore is called the second Adam, and a quickning spirit , that is, the fountaine of spirituall life ; and it is conuayed to vs by that word of his, of whiche himselfe saith, that it is spirit and

Ephes.2.10
Reuel.4.6

Ephes.2.1
Ephes.1.19.20
Col.2.5

1.Cer.15.45

and tis; and againe; *The dead shall hear
the voice of the Son of God, and as many as
hear it, shall live.* In all this is obstat
Secondly, the heart of a Christian
thus awakened, is for ever kept awake
by the never ceasing influence of that
grace, which first awakened him. For
*the seed of God, where it is once sowne,
remaineth, and keepeth continuall
watch, and standeth in the heart of the
true convert, and suffereth him to
sleepe, soe longe, as before his reuera-
tion. Now this is that this watchman is
continually pestered with the tribu-
neighbourhood of our foughthill and
vngentlemanly part; whereto we are in
danger to be delivered up sleeping into
the power of the enemy, that an whom
the Cities sleep, yet it is safe; because
the watchman wakes ready to obtemper
the approaches of the enemy; and to
put abydale Garrison in Armes; for
when a child of God sleepeth through
bluntness, yet Sathan saies of his pur-
pose and expectation, I beatise the
watch of the Lord is kept; or rather
the Lord him selfe by his grace kepereth
it.*

Job. 6. 63

Job. 5. 29

1. Job. 3. 9

The wakynge sleeper.

watch, and ward within vs. Thus it fa-
red with Peter, whom *Sathan* fifted, and
indeede rocked his flesh asleepe: but,
saith our Saviour, I have prayed for thee,
that thy fash faile not; as it bee should
say, that thy watchman sleepe not.
And indeed that centinell, under God,
sawed the Citie; for receyving the
watchword from Christ, (a bæk was e-
nough) it put the whole Citie in armes,
and opened the flood-gates of repen-
tant teares, whereby the proud Ene-
mie was driuen for euer from the
walles.

Thus haue we scene both what it is
to be awake viz. to haue our senses fit
for Heauenly exercises, and spirituall
motions; and who they bee that are a-
wake, to wit the regenerate onely, and
they so farreforth onely as regenerate,
in whom the heart, the principall and
vitall part, which is the grace of sancti-
fication, never sleepeth, never suffereth
them so to sleep that their hold should
bee delivered over into the power of
the enemie. Now to make some bene-
fit to our selves of this truthe of God.

First,

First, let vs learne to trie and know our selues. What are we? Sathan's fluggards? or the Lords watchmen? All indeed doe sleepe; and many in shew are awake: and none more apt to arrogate to them selues, then they that can least auouch it. *for the fluggard is wiser (more wakefull) in his owne conceit then seven men that can render a reason.* Here then is widsome; to discerne betwene the regenerate, *the waking sleeper*, and the vngenerate hypocrite, *the sleeping maker*: betwene him that may say, *with the Church, I sleepe, but mine heart maketh, and him, who, if he know himselfe, should say, Awake, but my heart sleepeth,* betwene the five wise, and the five foolish Virgins. All were Virgins, in opinion: all had Lamps, to betoken their profession: all waited for the Bridegrome, signifying their ioint hope and expectation: all slumbered and slept, betraying their common corruption. What then? is there no difference? yes verie great. The one sort are admitted to the weddung: the other are shet out of doores. But this difference the

Prou. 26.16

Mat. 25.1.2.8.9

The wakynge sleeper.

Briderisane onely putteth, and not till the last day. In the meane time therefore, it chsh wile know thy selfe, and fore-kinewisly iudgement y looke in thy Crosse, see whether there be with thy light of profession anie Oyle of sanctyng herte, and sanctifying grace. Our Saviour, for the vse of that Parable, saith, Wchch therefore, &c. to wit, as the fwo wile Virgins, with Oyle in your Lampes, intimating that they that sleep through iustynche, having the Oyle of grace in their hearts, are accounted to march; but they that sleep through prouision, with onely an iuptie Lamp of profession in their handes, shall be surprised and excludid, as carelesse sluggards.

To this purpose, looke backe vpon those apparances and shadowes of grace, by which wee haue alreadie shewed that many carnall men deuine themselves. And see whether the word of God which thou hearest, doe onely cause thee to start and stagger, in an vnsettled purpose of obedience; or whether it winne thee to a-
ber

obey from the heart unto the forme of the
Doctrine, wherunto thou art delivered.
Whether the day-light of the Gospell,
which thou beholdest, doe onely shew
thee that it is meet thou shouldest a-
rise out of sleepe: or whether it make
thee blesse God, and embrase the op-
portunity to cast off the workes of dark-
nesse, and put on the armour of light; glad
that thou liuest to see such dayes, and
to enioye such meane. Whether the
iudgements of God doe onely terrifie
and trouble thee: or whether they
cause thee to learene rightewessee, and
to keepe thy selfe more carefully unto
the rule of God's Word. Whether thy
knowledge of God be a matter onely of
imagination and discourse: or whether
it frame thee to obedience and care to
please him. Whether thy conscience
doe therefore onely not disquiet thee,
because either thou hast not afforded
it due information out of the Law of
God, or else hast silenced and muzled
it, that it may neyther bite nor barke:
or whether, hauing by faith and re-
pentance taken vp the quarrell, and en-
ded

Rom.6.17

Rom.13.12

Esi.16.9

Psal.119.67

Math. 12. 34. 35.
Gal. 5. 25.

ded the account betwene God and thee, it make thee a sound and conti-
huall feast of peace, and joy in the Ho-
ly Ghost. Whether thy profession in
worde and practise, be onely an outward
and affected, grounded on occasion, &
confined by limitation: or whether
out of the abundance of the heart; thy
mouth speake good things, and because
thou liest in the spirit; thou canst not
but walke also in the spirit abiding therein.

Yea even in the sleepe of sinnes, we
may see apparent difference betwene
the regenerate and the unsanctified
man. For as the naturall sleepe cutteth
not off all the operations & ouideners
of life, and heat in the bodie, or of rea-
son in the soule: no more doth sinne
bereave the regenerate man of all the
effects of grace; but that there remai-
neth sufficient prooffe of his standing
therein.

For first, though naturall sleepe bee
the image and fore-runner of death,
yet doth it leaue sufficient tokens of
life, as the drawing of breath, the ma-
uing of the pulses, so that of the slee-
ping

ping man it may be said, *If he sleep he shall be safe.* In like manner sinne of his own nature importeth a body of death and deserueth the hire and wages of eternall death; but yet it leaueth not the child of God without breath, & pulse, that is, a principle of grace and good conscience, maintaining the league betwene God and his weak servant, and fetching vitall influence from Christ who is our life. This conjunction with Christ, this Covenant and Commerce with God, sheweth that the heart is both alive and awake in the true Christian, euен when he sleepeth; moouing and fitting him to goe to Christ, and exposituate with him, saying with the Church, *O Lord, why hast thou made us to err from thy wayes, and forsoaken our heart from thy feare?* But the carnall mans sleepe is a very death; for he sinneth without care of reconciliation with God, without sighing after the grace of repentance, and aide of the spirite of Christ against the power of sinne.

Secondly, when the body is asleep,
the

John 11. 12.

Rom. 7.34.

Rom. 6.23.

Col. 3.4.

Esa. 63.17.

Eccles. 10. 13.

the naturall heat sleepeth not, but is
 busie in digesting the nourishment,
 that the vapours ceasing, man may
 awake out of sleepe, more fresh and a-
 llert then before. Right so in a Chri-
 stian, falling through infirmitie into
 sinne, the grace of God is notable, but
 bendeth it selfe with all ie might to
 dissolve the tentation, and worke in
 him more watchfullnesse for the time
 to come; thus his sleeping endeth in
 waking. But the carnall mans waking
 asymmeth sleeping; for even in doing
 good hee intendeth some pleasure or
 profit of sinne, and his sleeping proveth
 lethargicall, making him still more
 and more sleepy; for every sinne ma-
 keth way vnto a greater, or at least to
 a further degree of the same sinne. If
 his beginning bee foolishnesse, his latter
 end proveth wicked madnesse.

Lastly though sense be asleepe, yet
 reason in a wise man is awake. The
 foole dreames walking, and the wise
 man contemplates sleeping. In like
 manner the carnall man bewrayeth
 the folly of his heart both in doing
 some

some good things, yet without love of goodness, and forbearing some sins, yet without hatred of evil: but the regenerant man sheweth the power of grace both in *disallowing the evil which he doth* and in *delighting in the good, which he either omitteth or weakly per-* formeth. Oh how much more blessed, and likely to *die the death of the righteous*, is he that saith, with Paul, *I ~~pleas~~ do* ~~evil~~ *that I would not, then he that saith with Balaam, I ~~pleas~~ do* ~~it~~, but (fa-
las!) *I ~~do~~ not*. And thus have I set vpa *stone of par-*
tion betwene *Tacob* and *Zoban*, the
regenerate and the carnall man; shew-
ing how the one even in sleeping wa-
keth; through the ouer-ruling power
of grace, the otherenewir: seeming to
wake sleepeth; through the vncontrol-
led power of corruption. What re-
maineth, but to allot to each of these their
due portion? That is, to the one *com-
fort*, to the other *terrour*; and to either of
them wholesome *admonition*.

To beginne with the Israel of God
whose heart is awake; and ready, though
the

Rom. 7.15. 22.

Num. 23.10.

Rom. 7.19.

Num. 23.18. 6v.

Gen. 31.45. 6v.

3.4.12.1.1

Act 20. 9. &c.

2 Cor. 11. 25.

Matth. 26. 41.

1 Cor. 15. 32. 33. 34.

Reuel. 3. 9.

1 Cor. 3. 12. 13. 14.

Col. 1. 4.

1. Pet. 4. 6.

Prov.

the flesh in them bee at times weake
and drowzie. When Euichus, overcome
with sleepe, fell downe from the third loft,
and was taken up dead; it was no small
comfort to the disciples at Tren, to heare
Paul say, Trouble not your selues, for his
life is in him: so when a childe of God
falleth, through the sleepe of sinne, in-
to the desert and danger of death ete-
rnall; what greater comfort then to
heare Christ say, yet the spirit is ready?
and the spouse of Christ, speaking by
the spirit of Christ, mine heart wakes me
I know thy poverty (soith our mercifull
Saviour) but thou art rich. Know thy
selfe therefore; but as Christ knoweth
thee, Looke not onely on thy black-
ness to humble thee, but also on thy
comeliness, to encourage and comfort
thee. Say not onely I sleepe, to accuse
and condemn thy selfe in the flesh; but
also, mine heart wakes me, to approoue
that thou livest according to God in the
spirit: To inflise the wicked and to con-
demne the righteous, is a like odious and
injurious to the Lord. The wicked
man iustifying himself sinneth against
Gods

Gods justice : the regenerate denying
the worke of grace in himselfe, sinnew
against his mercy. They are farre the
fewer that sinne on this side : & much
surer because they are out of loue with
themselves. But yet when the vice is
in the skinne, God forbid thou shoul-
dest thrust the launcer into thine hart
or when thou fallest out with thy flesh
shouldest pursue the quarrel vpon the
spirit of God in thee. It were iniustice
so to punish the faulty mother, as to
destroy the guiltlesse babe in her
wombe : and no lesse, so to proceed in
hatred of thy corrupt nature, as to do
violencie to the new creature, the i-
mage of Christ, which beginneth to be
formed in thee. It is our care, and pray-
er in this life, that *none iniquity may*
haue dominion over vs : it were our
pride to thinke it straunge wee shoulde
haue any abiding in vs. Wee are not
yet in the land of promise, but in the wil-
dernes of passage. We are not come to
those new heauens and new earth, wherin
dwelleth (only) righteousnesse; no sinne,
no companion of sinne, no shame, for-
row.

4. 12. 1607

Gal. 4. 19.

Psal. 119. 133.

Reuel.31.4.

row, crying, &c. We are as yet in the region of olde things; wherin as the natural life is sustained by contraries, labour and rest, hunger and satiety, sleeping and waking &c: so our spiritual and heavenly life is clogged with unwelcome companions, affording vs trouble with our peace, emptiness with our abundance, drowsiness with our watchfulness,

Amos.6.1.3.
Jam. 5.5.

But as for those that are as ease in Sion, and put farre away the euill day, that they may approach to the seat of iniquity, that nourish their hearts as in a day of sacrifice, and by surfeiting, drunkennesse, cares of this life, carelessness of that abou to come, doe what they can to make & keepe their heart, their watchman, a sleepe; that had rather keepe conscience blinde, that it may flatter them, then enforme it, that it may give a iust verdict against them; counting it lesse trouble to beleue a fauourable false report then to examine whether it bee true; in a word that have a name to live, but they are dead, to be awake, but their heart is fast a sleepe: to such I haue a heavy

Reuel.3.1.

heavy message from the Lord; such
the same that the vigilant Captain do-
liu'ered together with a death's-wound;
to his sleeping watchman, Dead I found
thee, dead I leave thee. The watch-man
must keepe his watch, as his life; else
no watch, no man; his life is too little
to satisfie for his vnwatchfulness. God
hath planted the heart in every man
to be a waking centinall. If thy watch-
man sleepe therefore, how drowsy is that
drowsiness? how desperate is the con-
dition, first of the watchman, and after,
of whatsoever may miscarry through
his watchfulness? If the evill servant
shall say in his heart, my master deferreth
his comming, and begin to smite his fel-
lowes, and to eat and drinke with the drunk-
en: that servants Master will come in a
day when he looketh not for him, and in an
houre that he is not aware of; and will cut
him off, and give him his portion with the
pocrites; there shall be weeping and gnash-
ing of teeth.

To conclude with admonition, let
my counsell, or rather the counsell of
our Lord Iesus, be acceptable unto vs
all

Luke. 21. 36.

Mar. 13. 37.

Eph. 5. 14.

1. Cor. 15. 34

2 Cor. 11. 2. 2. 2. 2. 2. 2.

Dan. 4. 24.

Psal. 95. 10.

Ezek. 18. 31.

1. Sam. 25. 37.

all who willetli vs to watch and pray continually, that we may be counted worthy to escape all the evils that shall come upon this seure world, and that we may stand before the Judge of man. And this admonition reacheth vnto both sorts before mentioned. *All* must watch: therefore they that are asleepe must wake, and they that wake must keepe themselves awake. *Unto the first*, the Lord saith, *Awake thou that sleepest, and stand up from the deadly bed.* And againe, *Awake to a righteousnes, and sinne not.* What is that? but to breake off thy sinnes by righteousnesse, that there may bee an healing of thine error. And because the error of sinne breedeth, and festreth in the hart, therefore vpon the hart must the cure be performed: *make you a new hart, and a new spirit* saith the Lord; *for why will ye die, O house of Israel?* Every one naturally hath a drowsie and heauy hart, like that of Nabal, not onely sleeping but dying within him: an heart of stone, making him like a very stone. How shall this stone be made a child of Abraham, vntille

vnlesse the stony heart bee changed into an heart of flesh? Indeed none but God is able to worke this change. But it is our part to submitte our selues to his hand in the consonable vse of the meanes: suffering his *word* as an hammer to beate vpon our stony heart, which so and not otherwise is to bee broken; and his *spirit* to conuince and reprooue vs of sinne; and his *rod* to chauen vs for our profit, that we may bee partakers of his holinesse. These 3. meanes the Lord vseth to awaken the carnall slaggard, calling him by his *word*, shaking him by his *rod*, and by his *spirit* knocking at the dore of his heart. Oh then quench not his *spirit*, resisting and controlling the holy motions thereof: despise not his *word* of *Prophety*, stopping abine eare as the deaf, Adder against the voice of the charmer: kicke not against his *rodde*, that bee should complaine of the eas of the stubborne Jewes, I haue smitten your children in vaine, they received no correction. In a word, while it is called, to day heare his voice; and harden not thine heart as in

Math. 3.9.
Eze. 36.26.

Jer. 33.19.

John 18.8.

Heb. 12.10.

1. Thes. 5.19.20.

Jer. 2.30.

Pro.20.13.

Luke 16.3.

Pro.26.13.

Luk.11.21.

the day of prouocation and temptation. *Loue not sleepe*, saith Salomon, least thou come vnto povertry: open thine eies and thou shalt be satisfied with bread. The admonition fitteth well vnto the spirituall sluggard; who wilfully remains in penurie, because hee will not take paines to be rich in grace. He is ready to say with the *unjust Steward*; *I can not digge, and to begge I am ashamed*. One while the trauell of repentance seemeth too tedious vnto his loose heart, and he is afraid of the *Lion in the way*; thinking it best pollicy not to *waken the sleeping Lion* of an euill conscience, nor to diisturbe Satan, who as a *strong man armed* keepes *peaceable possession* of him. But he considereth not that both Satan and his corrupt conscience doe sleepe, and suffer him to sleepe, but for a time; and when there shall bee no more hope or means of recovery, they will both awake against him, and waken him vp vnto everlasting anguish & vnquietnesse. Neither will hee understand that the only way to pacifie conscience, and to put Satan for euer to silence,

silence, is to set the controuersie on foot beimes. No meanes to make the Deuill flye, but by resistance. No means to attaine the quiet of a good conscience, but that whereto the Apostle *James* aduiseith. *Be afflsted, and sorrow ye, and weepe, let your laughter bee turned into mourning, and your toy into beauinesse. Cast downe your selues before the Lord, and he will lift you up.*

Jam.4.7.

Jam.4.9.

10

Another while hee sticketh at the rebuke of Christ, and the reproach of sincere profession. Hee is loth to goe out of the Campe, bearing the badge of his despised Lord. But hee considereth not that this and no other way Christ entred into his glory, and sanctified this onely way vnto all those that shal be partakers with him of the same glory.

Heb.13.13.

But no one thing doth more trouble a sinfull soule in the spirituall sleep, then a fond perswasion and pretence that hee is already awake. For as the flugard saith I am awake, because hee would not bee troubled: so you shall hardly find a secure sinner, but beeing

10.1

F 2.

called

Reuel.3.18.

verf. 17.

1. Theſ. 5.6.

Prou. 4.23.

called vpon to repent, to renew acquaintance and make peace with God, hee will bee ready to answere, *All this haue I done already, and continually, euen from my youth vp.* But such an one must *annoyns his eyes with eye-salve, that he may see.* And what should he first see but that which he now most willingly winketh at, to wit, that hee is wretched and miserable, and poore and blind, and naked? Vntill thou emptiest thy ſelfe of ſelfe-loue, and opinion of thine own perfection, the grace of Christ can find no place or harbour in thee.

Finally, vnto ſuch as are truely awake the counſell of the Lord by his Aſtrophe is, *Let not vs ſleepe as doe others, but let vs watch and bee sober.* All our care muſt be to keep our ſelues awake, especially our heart, that our heart may keepe our whole man awake. *Keep thine heart above all keepings, ſaith Salomon, for from thence proceed the outgoings of life.* And the Prophet Malachie, directing men how to preſerue themſelues from ſinne, *Keep your ſelues, ſayth hee, in your ſpirit, and tranſgrefſe not.*

For

For this purpose it is needfull for vs all, euen such as thinke themselues best awake, to heare, as often as wee may, the noise of the Word preached; and that not onely when it commeth in a *still and soft voice*, but also when, as a *Trumpet*, it soundeth the alarne of judgement against secure and impenitent sinners; that we may saie, with the Holie Prophet, *O Lord I haue heard thy voice and was afraid*. Likewise because motion is an helpe to watchfulness, to keepe our selues continually in spirituall motion, stirring vp our selues vnto the practise of holy duties, as of praier, meditation, examination of our hearts and liues, and such like: and *strengthning* in our selues *the good things which else will be readie to die*, as our Sauiour speaketh. And no lesse to take care to keepe one another waking (for hee that so doth shall hardly sleepe himselfe) and to bee as the Cocke in the Familie, or companie where we abide. Also to binde our selues with *Dauids* vow, though in another case, to wit, not to giue any sleepe to our eyes, or

Abak.3.2.

Reuel.3.2.

Psalms 33.4.

Psalms 119. 106

Luk. 21. 34.

Pro. 25. 28.

Numb. 9. 19.

Job. 31. 16. &c. 33
16.

Pj. 1. 7. 4.

slumber to our eie-lids, &c. and hauing vowed, to resolute (with him) to per-forme the Oath and Covenant which we haue made. Hereto we must adde dailie care to auoide that repletion of carnall delights and worldly desires, which our Saviour sheweth to bee a speciall enemy to Christian watchfulness: and contrariwise by seasonable obedience to bring our flesh into sub-jection, and by perpetuall sobriety to fence our citie, which else will bee *broken downe and without walls*. And as the *Israelites* are commended for *keeping the Watch of the Lord*, hauing alwaies an eye vnto the pillar of the cloud by day and of fire by night, that with it they might eyther rest or remoue: so ought we to obserue the workes and dealings of God with men, especially with our selues; wherby one while he calleth vs to feasting & reioycing; another while to mourning and fasting; one while he puts songs of praise into our mouthes; another while he *softneth our heart, openeth our eare, and keepeth our eyewaking by affliction*; *Job!* happy affliction, that so wake-

wakeneth vs, that wee cannot forget the Lord. But among all the workes of God, that is least of all to bee overpassed, which yet is to doe, but shall certainly bee done in his due time ; I meane the second comming of our Lord Iesus to iudgement : the serious meditation, and daily expectation whereof, is able to make every seruant of Christ to watch and wait with his laines girded, and his light burning ; that whether his Lord come at euening, at the cocke-crowing, in the dawning of the day, or (as heere to his spouse) at midnight, he may readily entertaine him, and bee gloriously entertained by him.

Finally, because *unless the Lord keep the Citie, the Watchman waketh but in vaine* : Let euery one giue him his heart to keepe. For therefore hee that had charged euery man to keepe his owne heart, calleth for it, himselfe saying, *my sonne giue me thine heart* ; as if he should say *If thou canst not keepe it thy selfe, let mee haue it*, and I will keepe it for thee. Oh then, let vs gladly entitle the

Luc.12.35.08.

Psalms 127.1.

Prov.4.23.

Prov.23.46.

Psalms 121.4.

Psalms. 16.7.

Lord vnto our heart, and giue him the keyes of this our Castle ; carnellly calling vpon him, who is the *Watchman of Israel, that never slumbreth nor sleepeth*, to make our heart his Watchtower, and therein so to wake for our defence, that our heart and spirit may bee also kept waking by his meanes : and that *be giuing vs counsell, our reines also may instruct vs in the night seasons.* So may we be sure that no danger shal astonish no allurement shal enchaunt, or cast into a sound sleepe, the heart wherein Christ waketh by his spirit. To the same our Lord Iesus Christ, with his eternall Father, and their most Holy and Glorious Spirit, let vs, together with our soules and bodies, hearts and liues, gladly ascribe and render all praise, power, thanksgiving and obedience for evermore.

Amen.



THE MI-
NISTERIALL
HVS BANDRY
and
B VILDING.

*Preached at the Triennall
Visitation at Bath.*

IVL. 30. 1612.

By SAM. CROOKE.



L O N D O N ,
Printed by William Stansby for Nathaniel Butter,
and are to be sold at his shop vnder Saint
Augustines gate. 1615.

THE
MATERIAL
HABDANTRY

BARDINSON

Almanac for 1798
and 1799

vi



London

Printed and sold by W. DOD, 10, PATERNOSTER-ROW.
Price One Shilling and Sixpence.

TO
MY REVEREND
FATHERS, and BRE-
THREN, Fellow-labou-
rers in the worke of the Gospell;
especially within the Diocese
of BATH and
WELS.

When the Israelites, af-
ter the death of Iosu-
ah, demanded of God,
who should first go
up for them against the Canaan-
ites, the Lord answered, Iudah
shall goe vp: but, when Moses, in
behalfe of God, stood in the gate of

Iosu.1.1,2.

Exod.32.16.

The Epistle

the Camp, and cryed, who is on the Lords side? let him come vnto mee; all the sonnes of *Levi*, gathered themselues vnto him, &c. Who seeth not then (Fathers, and Brethren) that, leauing the conduct of affaires of state to another Tribe, in case of reformation of manners, it is our part, to rise vp first in the Lords quarrell, and to consecrate our hands vnto his service; for as the Prophet saith, O ye Priests, this commandement is for you.

Wee see the fruitfull weedes and thornes of prophanenesse and iniquitie, who should root them out, but the Lords husbandmen? Wee see the wofull ruines of vertue and pietie, who should repaire them, but the Lords Builders? Wee see the troupes of armed and audacious enemies, I meane

Dedicatore.

meane sinnes, never so bold or so
well backt, and the bolds of selfe loue
and custome in sinning, never so
strongly fortified: who should at-
tach the battell, or attempt the as-
sanlt, but we, whom the Lord bath
not only sworne his Souldiers, but
selected as Captaines, and Centu-
rions, in this spirituall warfare?

It is our part to bee domi belliq;
duellatores, fighters at home, &
fighters abroade, keepers of our
owne vines, and keepers of the com-
mon vineyard of Christ our Salo-
mon. Others haue a single, wee a
double warfare, with others, and for
others: with others, as wee are of
the house of Israel; for others, as
we are of the house of Aaron: for
both regards, we are to take heed;
for the first, to our selues: for the
second, to al the flock, ouer which

cam. 1. 6.

cam. 8. 11.

4.7.30.18.

The Epistle

the holy Ghost hath made vs o-
uer-seers.

1er.23.15.

If wee neglect the charge of our
owne vines, may not the Lord say,
that from the Prophets, wicked-
nes is gone forth into the whole
land? For, how shall wee perswade
others to fight against sinne, vnlesse
wee can commend vnto them the
same fight, which they see or
heare to bee in vs? how shall wee
presse to kill our Lords Enemies in
others, if wee nourish them in our
owne bosomes; if wee resolute not,
with blessed Paul, that euuen our
owne flesh first, being sedes hostis,
shall be sedes belli, and being sedes
peccati, shall bee sedes supplicii?
Leuies blessing consists of Thum-
mim, aswell as Vrim, integricie,
as sufficiencie: and on the skirt of
Aarons Robe, there were not only

Phil.1.30.

1. Cor.9.27.

Deut.33.8.

Exo.28.33. &c.

Bells,

Dedicatore.

Bells, but pomegranats, a type to be expressed in vs, Ministers of the new Testament, of whom the people must not only beare the sound, but see the fruit, or else our golden bell will be but as sounding brasie, or as a tinkling cymball. In a word, as the sinne, so the reformation of the people beginneth in our Tribe. The Lord so purge and fine vs, sons of Leui, that wee first may bring offerings to the Lord in righteousnesse; and then the offerings of Iudah and Jerusalem may bee acceptable to the Lord.

1. Cor. 13. 12

Mat. 3. 3, 4.

On the other side, if wee neglect our charge concerning the vineyard of Christ: If wee sever the worke from the worship, the dutie from the dignitie: If we thinke our selues too good, or too great, to till our Lords ground, which (as one said of the

The Epistle

1.Sam.13.22.

1.Cor.4.8.10.

1.Kin.20.39.40

the arable of old Rome) reioyceth
to bee turned vp vomore patritio.
If wee bring no stiffe to our Lords
building, or instead of stone, tim-
ber, mettall, nothing but glasse,
bright and brittle: If wee bee like
Sauls Souldiers, without speare
or sword in the day of battaile;
or haning a sword (a gift) doe not
vnsheathe it, or but vnsheathe it
for shew, nor brandish it for vse.
If we doe but muster, not fight, or
flourish only, as Fencers, with a
rebated edge, but neuer drawe
bloud. If we doe cauponari bel-
lum, not belligerare; make mer-
chandise of our war, and boot-ha-
ling in steed of battaile. If we vain-
ly thinke to discharge our selues of
the account of soules, committed to
our keeping, because whiles wee had
here to doe, and there to doe (not
idle

Dedicatore.

idle but otherwise employed) they
slipt away & miscaried without our
knowledge. If we our selues keep
not the ordinances of the holy
things of God, but set others
for vs to take the charge of his
Sanctuarie. If such be our practi-
zes and pretences, Fathers, and
Brethren, what shall we answere
vnto that great shepheard and
Bishop of soules, at the dreadfull
day of his occumenicall visitation?

True it is, the conflict is so
great, to striue with the whole
earth; the labour so thanklesse, to
vex them that dwell therein; the
successe, oftentimes so uncomfor-
table, to spend our strength in vain
and for nothing; that no manuaile
if the best seruants of Christ, taking
their hard taske to beart, bee readie,
some-

Exodus.44.8.

1.Pet.3.25.

Jer.45.10.

Reuel.11.10.

2.2.49.4.

The Epistle

Jer.15.10.

Jer.20.8,9.

Ibid.

Ibid.vers.11.

Zech.3.12.

2.cor.3.14,15

sometimes to bewray their fraultie,
and to crie, Woe is me, my mo-
ther, that thou hast borne mee,
&c. and otherwhiles, to give ouer,
& resolve, not to make mention
of the Lord, or to offer his word
to the daily reproch, and derisi-
on of prophane men.

But this temptation cannot long
prenaile, if either we feele the word
of God, as a burning fire shut vp
in our bones, and forcing a vent,
or see the Lord, as a mighty giant,
standing at our right hand, readie
to rebuke, not men only, but also
Satan, and to make vs alwaies to
triumph in Christ, as a sweet sa-
uour vnto God, whether in
them that are sauued, or in them
that perish.

Nay rather, if we be truly bum-
bled with the awe of Gods holy Ma-
iestie,

Dedicatore.

iestie, we shall see and bewaile, euен
the best of vs, our owne share in
the common corruptions ; and crie
out, with the Prophet, *Woe is me,*
I am vndone, for I am a man of
pol'uted lips, and I dwell in the
middest of a people of polluted
lips, &c. that mourning, with
John Baptist, we may happily pre-
vaile with some to weepe after vs:
and hastning the haruest of con-
version, wee may preuent the An-
gell, otherwise readie with his
sharpe sickle to the haruest of de-
struction : so turning the hearts
of the Fathers vnto the children,
and (that is, of the disobedient to
the wisedome of iust men) that
the Lord may not come & smite
the earth with cursing.

The Lord make vs such Pastors
after his owne heart, after his
owne

Esa.6.5.

Matth.9.37.
Reuel.14.14,15.

Mal.4.6.

Luk.3.17.

1Th.3.15. & 15.
19.

The Epistle, &c.

1.Tim.4.16.

1.Pet.5.4.

Luk.12.43.

owne mouth; that we may both
save our selues, and them that
heare vs: and that when the
chiefe Shepheard shall appeare,
being found so doing, we may
receive at his hand an in-
corruptible crowne
of
glorie.

S. C.



THE MINISTERIAL HVS BANDRIE.

I. CORIN. 3.9.

For we are workers together with God: ye are Gods Husbandrie, ye are Gods building.

R

ight Honorable,
Reverend, and
welbeloued bre-
thren in Christ,
being all met to-
gether by the
prouidence of
God, in the pre-
sence of God, about the worke and busi-
nesse of God, what meditation can
there be more suitable and seasonable
for

for the *worke* in hand, more profitable
for *vs* then to consider

First, *who* it is, in whose *presence* and
about whose *worke* we are met?

2 *Who* and what *wee* are, that are
met?

3 What the *worke* is, where about
we are met?

For which purpose I have made
choise of a portion of Scripture, taken
out of the first Epistle to the Cor. Ch. 3.
vers. 9.

For wee are workers together with God:
ye are Gods busbandrie, ye are
Gods building.

VV^Hich wordes will lead *vs* into
all these considerations, and
answere all these questions.

1 *Who* it is in whose *presence* and a-
bout whose *worke* we are met?
God the chiche *worker* with *vs*, the
only *owner* of you.

2 *Who* and what are *we*?

I-*Wee*

1 W^ee Ministers, labourers with
God vpon you.
An. 2 You hearers, the subiect of
Gods labour and ours.

3 VVhat is the worke of God per-
formed by vs on you? An. A spirituall
husbandrie and building.

Three maine pointes therefore.
First, concerning God, Secondly, con-
cerning vs Christians, Thirdly, con-
cerning the worke: and each of these
subdiuided into 2. First, that con-
cerning God according to a two fold rela-
tion, to vs that are workers, to you that
are wrought vpon. Secondly, that con-
cerning vs Christians, according to
our different places and functions, wee
workers, you the thing wrought vpon.
Thirdly, that concerning the worke,
according to a two-folde similitude, of
husbandrie & of building. But the latter
falling into the other two, shall not
need any severall consideration. We
are labourers together with God, ye are
Gods husbandrie, ye are Gods building.

Being thus to goe through the bo-
dy of the art, not of the Ministrie on'y,
but

but of Christianitic, if *Hipocrates* said
Arslonga, vita brevis, well may I say
Horabrevis: yet vnto both respect must
 be had, that I may in one *χριστὸν & χαιρῶν*
συνάντην, so serue the Lord in handling
 this large matter, that I may proportion
 my selfe to the scantling of time
 in regard of the measure. So much the
 rather must I craue your Christian at-
 tention, that the breuitie, whereto the
 streights of time necessarily urge mee,
 may not hinder the vnderstanding or
 benefit of that that shall bedelivered.

And first concerning God, weare
 occasioned to consider him as a *worker*,
 and as an *owner*. But first as a *worker*,
 then as an *owner*; not so among men,
 who first make land their *owne*, then
 plant, till, build, &c. First, are *owners*,
 then *workers*: but God if hee did
 not *worke* and *make*, should haue no-
 thing to *owne*: Wherfore as in *Creation*,
 he first *made* the *World*, and all
 the hosts of it, and then stiled him selfe
 the *Lord of Hosts*, and by his labour
 proues his title, *The Sea is his, for he*
made it, &c. so in this new *Creation*, or

Regeneration by the word of truth,
(of which here) First, he worketh men
to his own image, and then owns them:
First, purgeth them, that being purged
they may bee a *peculiar people* to him-
selfe: takes the *drosse* from the *silver*,
nay turnes the *drosse* into *silver*, that
there may proceed a *vessel* for the *fi-
ner*; and here againe by his *trauile*,
proues his title. *He hath made vs, and not
we our selves: we are his people and the
sheep of his pasture.* First therefore see
how he workes, we are *labourers together
with God*, *labourers with God not with-
out*; therefore God is one among the
rest: *Yea with God, not God with vs,
but we with him*, as the seruants with
their *Mr.* therfore God is the *principal*.

Three thinges there are (saith
Bernard) in the worke of our saluation,
which God properly challengeth to
himselfe from all co-workers, men, and
Angels. Viz. *predestination, creation, in-
spiratio*, of the last of which in the sixth
verse it is said *God only gineth the increase*.
That is blessing to the word preached,
making it fruitfull by the grace of his
spirit.

Psal. 95.7. &

100.3.

spirit to the conversion of the heart. Euen in materiall husbandrie, a man (saith *August.*) may so farre dresse a vine, as to digge, plant, and prune it: but raine vpon his vine hec cannot. If he can water it, with whose water? He maie *ducere riuum*, but it is *God* that doth *implicere fontem*: but when all is done, *incrementū dare farmentis non potest, formare fructus nō potest, modificare semina nō potest, tempora gignendi tempore non potest: Dens qui omnia potest agricultor noster est.* Hee cannot giue clusters to the branches, forme to the fruities, qualitie to the seeds, temper to the seafons: God therefore that can do all, is our *husbandman*.

Iohn 15.1.

Esa.5.1.

cant.3.21.

And such he stileth and setteth forth himselfe vnto vs. I am the *wine* (saith Christ) and ye are the *branches*, and my Father that *husbandman*. My beloved, saith the Prophet (& who is the Prophets beloved, saue God in Christ, that loued him first?) my beloved had a vine in a verie fruitfull hill. Salomon speaking of another Salomon greater then Salomon, saith thus, *Salomon had a vesse in Baalhamon, &c.* It

It is said of *Noah* that he began to be *a man of the earth* (so saith the Hebrew) or a man exercising himself in tilling, or husbanding of the earth: and metaphorically the same may bee said of God. Why not *a man of the earth*, as well as (Exod. 15.3.) *a man of warre*? Not as *Adam* and *Noah* for tilling the *earth from whence they were taken* (no, these were of the earth, earthy, hee is the Lord from heauen, heauenly) but for tilling the *earth* which he had taken out of the *earth*, for tilling and husbanding *our earth*, is God called an *husbandman*: that trueth might budde out of this *our earth*, hath *his righteousnesse* looked downe from heauen.

Gen.9.10.

And not our *husbandman* only, but our *mason* and our *carpenter* also, to hew and square vs, to plane and polliſh, to build and beautifie vs as a *spirituall temple* vnto himſelfe. Wisedome is her owne Architect, to build her an *house* and to hew out her ſeven pillars: and Christ himſelfe vpon that rocke which is himſelfe, or faith in himſelfe, will build his *Church* ſo ſtrong, that the gates

Pſalm.85.11.

Heb.3.4.

Pſau.9.1.

Math.16.18.

of hell shall not ouercome it. Of other buildings, families, common-wealths, and kingdomes, God is the builder; How much more of his Church, his owne family, and kingdome? how much more may it be said of this then, which is true of the other building? *Except the Lord build the house, they labour in vain that build it: except the Lord keepe the City, they watch in vain that undertake to keepe it.*

Proper names of pastorall office are no lesse ascribed to God in Christ, as *Pastor & Bishop* καριελλη as if he should say *Archbishop*, *Archpastor*, beeing that *one Pastor* that giueth words *unto the Wise*, and *Vertue unto their Wordes*, that only *Occumenicall Bishop*, in relation to whom there is but *one sheep-fold*, as but *one sheepheard*, that *great sheepheard of the sheepe*, that *good sheepheard*, that *giueth his life for his sheepe*; *Idem pastor et pascua, idem agnus et leo* (saith Aug) both *pastor* and *pasture*, both *Lambe and Lyon, ipse pastor, ipse pascua, ipse redemptio*, saith *Bernard*.

Yea, God is not onely thus aboue all,

Psalm. 127.1.

*1. Pet. 2.25. &
5.4.*

Eccles. 12.12.

*John 10.16.
Heb. 13.20.*

John 10.17.

all: but through all, and in vs all: not onely giveth increase without Paul or a other, but planted by Paul, watered by Apollos: *Celit per nos, incrementum dat sine nobis:* not onely prospereth and confirmeth the building of himself, but founded by Paul, edified by Apollos: not onely in Paradise preached immediately to Adam (so inchoating, and sanctifying the Pastorall office) but since by Adam, Noah, Abraham, Moses, Paul, Apollos, and the rest, continued and propagated it. So that *sine per Angelos, sine per Prophetas, sine per Apostolos, &c.* Whether by Angels, Patriarchs, Prophets, Apostles, Pastors, We shal still find God to be our Husbandman, saith Augustine: and he that laboured more abundantly then all the rest, saith, *yet was I, but the grace of God, which is with mee, i.* Cor. 15.10.

LCH.15.10.

The Papists abuse that place, as also the words of this text, to the establishing of the error of free will, that thereon they may build their gainefull doctrine of merit. How impertinently, every one may judge, that can but

G

read,

read, and reading consider the purpose of the writer, which is not to intreat of men in generall, but of Ministers: nor to shew any concurrence of nature with grace vnto well doing, but of the sanctifyed instruments of the Holy Ghost vnto the worke of the ministry: wherin notwithstanding our blessed Apostle disclaimeth any sufficietey as of himselfe, and ascribeth all to God, *not that wee are sufficient of our selues to thinke any thing, as of our selues* (see how carefully hee excludeth himselfe) *but our sufficiency is of God.* Sufficiency happily they will yeeld to be of God, that is, of grace, but yet liberty is of nature; an insufficient liberty then it must needs be: and so indeed it is, a liberty to doe, but not to doe well; a liberty not constrained, but yet confined vnto sinne: and confined, not by Creation, but by the fall: not by Gods default, but by our one forfit; we are not kept straight in him, but in our owne bowels. But the grace of Christ bringeth liberty to the captiues, and to them that are bound the opening of the prison. 1. And now as

Prns-

2 Cor 3:5

Eph 6:1-8

Proper faith, *Libertate agimus, sed libertate redempta*, we doe well fracie, but that freedome is of the grace of redemption. It is not by created liberty, for that in regard of good was lost in *Adam*; not by corrupted liberty, for that, though freely, yet onely and necessarily declineth vnto euill: but by the liberty of grace the grace of Christ; who as he telleth vs, *Without me ye can do nothing*; so the thankfull Christian heart maketh answer, and saith, Truth Lord, loc *I* line, yet not I now, but Christ liveth in me: I worke, yet not I now, but the grace of Christ which is with me: I can doe all things, yet not of my selfe now, but through the help of Christ which strengtheneth me.

Job.15.5

Gal.3.10

Phil.4.13

Thus haue wee scene how God is a worker, yea the worker, being alone in the principall work, and principall in the ministeriall worke: who then can deny him to be an owner; the husbandry and building, both are Gods. Hee that made all things, made them for himselfe: and if the wicked for the day of euill, how much more vs that are his workmanship

Prov.16.4

Eph. 2.10.

John. 3.29.

2.Cor. 11.2.

Heb. 3.5.6

1.Cor. 3.23.

created by him in Christ Iesu unto good workers? He parts labor, as wee shall see, but not possession. It is enough for the labourer, if he haue his hire, his penny: men do not vse to divide their ground with the plowman, or their house with the Mason. *Hee that hath the Bride, is the Bridegrome, so is not hee, that prepareth, and presenteth her, so is not hee, that standeth by, and resyndeth to heare the bridegromes voice.* Thus Christ differed from Moses, both faithfull (I say not alike) but yet both faithfull; But Moses as a servant in his Lords house, Christ as the soune over his owne house. Thus the Church differeth from vs Church-men, the Church is not ours, but we the Churches, that the Church, with vs, may be Christ, and be Gods.

God therefore is both a worker, and an owner. The chiefe worker, and the onely owner. The chiefe worker, both because he doth the greatest part of the worke himselfe, which Paul in no sort can doe: and because hee worketh by Paul, that which he enableth Paul to do. The onely owner, because as by him on-
lic

lie the work is set on foot, so vnto him onely of right it tendeth; for as of him, and through him, so for him are all things; to him bee glorie for ever, Amen.

Rom.11.36.

With which words of the Apostle, according to his owne Method, I passe from the doctrinall part of this point, vnto some application, for our vse, and benefit.

Is it so then, that God hath reserved the greatest part of the worke, which is to give increase, onely vnto himselfe? then surely neither is preaching enough for vs, nor hearing for you: but it behoueth both vs, and you to follow the publike action with prayer, both in publike and in priuate, vnto that God, who onely is able to give a blessing. Else Paul may plant, and Apollos may water, and both their labours come to little passe. One shower we see (oh that God would let vs see) but wee haue seene that one shower doth more good, then a great deale of pains in watering; so much is God the better husbandman, euen in the earthly husbandry; how much more in the spiri-

1 Cor.3.6.7.

Act. 2.41

Job. 7.46

Job. 3.34

1. Sam. 12.33

tuall? When God let fall his ~~shower~~ of spirituall operation vpon the Jewes, there were at one sermon 3000 soules added to the Church; a great increase, none such in Christis time. Why? was Peter the better Preacher? nay, neuer man spake as bee spake, for God gave him the spirit, not by measure: but now the spirit was given plentifully to the hearers, which before was either restrained, or very sparingly imparted. Oh then, God forbid the minister should thinke all his worke done, when hee hath ended his exhortation! God forbid he should sinne against the Lord, and cease praying for his people, though hee haue shewed them the good and right way. But if the Lord in iudgement, with-hold his blessing from his owne ordinance, and deny the prayer of his servant, know for thy comfort, it is Gods part, that is to doe not shine; who will one day make it knowne, why hee denied his blessing vpon thy labours & prayers.

Neither let the ~~bewer~~ imagine, that when the sound is out of his care, hee hath done with God, or God with him.

For

For yet the greatest *doubt* remaineth, whether the word heard shall bee *that* *favor of life, or of death;* vnto thee. Of *life*, if the Lord, by his spirit, settle it in thy hart and *ingraffe it in thee:* of *death*, if it lie like a *surfeit* on thy stomache, to breed some deadly *sicknesse* in thee. Wherefore if *grace* after meat be requisite, surely *grace* after the word heard, is much more necessary: and, if *much good* doe it you bee *good manners* after dinner, surely *much good* doe it vs, *much good* doe it my *soul*, is more then a *complement*, after the *Sermon*. The earth, mee thinkes, teacheth vs this lesson, which not content with the trauel of the *husbandman*, gapeth, and gapeth for the *vaine* from *beauen*. It taught *Danid's soule* to *thirst* after God exceedingly: it taught the *Church*, *Christ's garden*, to expressie her longing desire after his *grace*. O *fontaine of the Garde*, O *well of living waters*, and the *springs of Lebanon*! Tis lacke of this, that deprives thee many times of Gods *blessing*, when thou vainely imputest it to the want of *gifts* or *zeale* in

2. Cor. 3. 16

Jam. 1. 21

Psal. 63. 1. 143

Cant. 4. 15

C. 12. 14. 13

in the Minister. For as ~~weak~~ stomaches
find fault with the Cater, Cook, or Car-
ver, and thinke they could feed better,
if there were better provision: so some
gaue sic hearers, find fault with their pa-
stor, and thinke they could credit & much
better by such or such an other; where-
in they say they know not what; for it
is neither Paul, nor Apelles, that can edi-
fie, that is, give increase, make the word
effectuall. God hath reserved that
worke to himselfe; that his ordinance,
not the gifts, his blessing, nor the com-
mendation of the speaker might bee re-
garded: That the treasure might not
bee esteemed for the vessel, but the ves-
sel for the treasure: & so neither Paul
magnified, nor Apelles despised, nor ey-
ther, or both relied vpon, and God
himselfe neglected: nor hearing forsooken
from prayer, for that makes prayer un-
profitable, nor prayer from hearing, for
that makes hearing unprofitable; but
that, both being ioyned together, our
obedience in hearing may make our pri-
ers accepted, our fervency in praying may
procure our hearing to be blessed.

Secondly

Secondly, doth God worke by his ministers, as the principall agent by his instruments? Then let not the minister take pride in his gifts, or labour, as in his owne vertue, or deds. When Peter saw the people gazing on him & John, because of the miracie performed on the Cripple, *Ye men of Israel said he; why marvellest at this? or why looke ye so stedfastly on us, as if we by our owne power or godlinesse had made this man god?* With like modesty our Apostle heere (verse 5.) putteth from himselfe the glory of the worke of conversion. *Whence Paul; (faith he) and who is Apollos, but the minister, by whom ye believéd, and do the Lord give to every man? an operati^{on} for man's aggricul^{ture} illius, et hoc ipsius imparitio ab ipsa viribus, et ab ipsius donis & gratia.* Wee are but the lines of that great husbandman, and that according to the power imparted by him: *Nisi deus in incrementum, sed impendimus aliud incrementum, sed neque haec de nostra.* Wee give not the increase, but affoord our assistance, and even that not of our owne, saith *Augustine.* It was impious

Dan.4.27.

Exod.14.3.

Phil.1.16

Rom.15.17

Gen.33.5

Heb.1.13

out pride in *Nebuchadnezar* to boast, & say, *Is not this great Babel, that I have built, for the house of the kingdome by the might of my power, and for the honor of my Maiestie?* In *Pharaob*, the great *Dragon*, that lying in the midst of his ri-
vers, hath said, *The river is mine, and I have made it for my selfe.* No lesse sacri-
legious was the presumption of those,
that preached Christ indeede; that is,
the truth of Christ, in regard of the sub-
stance; but contentiously, *not purely*, in
respect of the eode, seeking to draw a
party or faction of discipiles *not unto*
Christ; but *vnto the inſculed*. How
much better doth our Apostle temper
himſelfe, even in his holy boasting,
concerning the efficacie of his minis-
try, ſaying no where but this; *These
therefore, whereof I maye counte in Christ
to ſay in things pertaining vnto God, I ſai-
eth, of the children hee had begotten;*
ſaid he, *They are the children which God of
his grace hath given me.* How much
more ſhould the ſpirituall Father learne
of Christ to ſay; *Behold here am I and
the children which God hath given me?* *yo*

Neither let any think to partake with God in this priuiledge of working by an instrument; God onely can worke by another, that can give both vertue vnto his instruments, and success without his instrument. Hee that worketh by another, maketh himselfe a Lord, not a seru-
vant. Who then dare thinke him-
selfe discharged of the labour of this
spirituall husbandrie, preaching onely
by a *deputie*? vnlesse such one can shew
a speciall commission, as Moses, to bee
Aarons God. Nay, let every labour-
er stirre up the gift of God, that is in
himselfe; and pray vnto that God,
who instructeth the husbandman to haue
discretion, and doth teach him, to cast in
wheat & by measure, the appointed Rye &
barly in their place. Who gave of his spirit
vnto Bazaleel and Aholiab, for the pre-
paring the Tabernacle, & to Hiram of Ty-
rus, for furnishing the Temple: and who
onely can, and will, of weake and in-
sufficient creatures, yea sinners, make vs
able Ministers of the New Testament.

And let the hearer take heed he de-
spise not him, that speaketh in vs, him,
that

Exod. 31.12

Exod. 31.12

Exod. 31.12

Exod. 4.16

Exod. 31.12
Exod. 31.12

Exod. 31.12

Exod. 3.6

2.Chr.23.3

2.Chr.8.5

3.Chr.14.25

MR.2.b.21.33

2.1.3.7.3

Revel.13.15

2.1.7.1.2

that worketh by vs : but soberly secke
 experience of Christ, speaking in the Mi-
 nister, and submissiuely give vp him-
 selfe, first to the Lord, after to the Min-
 ister, by the will of God: that, not setting
 light by the weake meanes, he may see,
 and find, the mightie power of God, and
 falling downe on his face, may worshippe
 God, and say plainly, that God is in vs in-
 deed. Finally, is God the sole owner ?
 his the Husbandrie ? his the buil-
 ding ? who then dares lift vppe him-
 selfe into Lordshippe over the flocke,
 Lordship over the faith? they must kill
 the heire, that pretend to take the inhe-
 rittance. Enough for Kil-Christis, Iewes,
 and (at this day) Papists; who that
 they may give vs for to be Image of the
 Beast, doe make the Lord of life ex-
 hædem vinea, ex-hædem vite, as farre as
 in them lieth. But let vs (Fathers)
 learne another lesson, sing another
 song: I will sing unto my beloved (saith
 Esay) a song of my beloved, concerning the
 Vineyard of my beloved. What is it, to
 sing unto Christ a song of his Vine-
 yard, but to give account vnto Christ

of

of our care and paines, in husbanding
of his Vineyard ?

Let vs (Brethren) pray to the Lord of
the haruest, that hee would thrust forth
bouers into his haruest, loiterers out of
his haruest. In the meane time let vs,
as his mannor and demaines, bear the
name, and armes of our Lord Christ
Iesus ; Not saying factiously, *I am of*
Paul, Apollos, Cephas : *Christs patrimo-*
nie sounds well, *Saint Peters* is an usur-
pation, and which *Saint Peter* himselfe
disclaimed. *Christian Catholike* was a
name of blessed note in the Primitive
Church, *Roman Catholike* is a new and
vncouth name, and argues a new Lord;
but such a Lord, whom the true Lord
Iesus euен now consumeth with the
breath of his mouth, and shall shortly
abolish with the brightnesse of his com-
ming.

Thus far of God, the *Author* and
Owner of the spirituall husbandrie and
building : now wee are to come to the
worke wrought, to the thing owned;
but that we may not, without the me-
diate consideration of the *instruments*
the

1. Pet. 5. 3

2. Thess. 1. 3

Deut. 5.5

Job. 33.27
2. Cor. 5.19

20

the Ministers whom God hath set betweene himselfe and the people. For so Moses saith, *At that time I stood betweene the Lord and you, to declare unto you the word of the Lord*: adding a reason, *for ye were afraid, &c.* which, in the same place verse 25. and chapter 18.15 is more fully expressed, *viz.* How the people, fearing to heare God speak by himselfe, desired that thenceforward hee would speake vnto them by Moses, and by a Prophet, succeeding Moses, *sitting in Moses chaire*. So the Lord established it, as a Law in the Church for ever, that he would speak to vs by an *interpreter*, an *Emassador*. God, was in Christ reconciling the world unto himselfe, and hath committed to vs the word of reconciliation. Now are wee *Emassadors for Christ, &c.* Agreeable to that here, *wee are labourers together with God*.

Ministers then are fellow-labourers with God.

Fellowship with God is to be considered in two respects.

1. In regard of *paritie*, and *equalitie*:

tie: so God hath no fellow; onely the three that bear record in Heaven, as they are one in essence, so are they equall in attributes. Christ himselfe though as God, in the forme of God, he thought it no robbery to be equall with God, yet, as man was, is, and for ever shall bee inferior to his Father. *My father is greater then I,* saith Christ, *And when all things shall be subdued to the Sonne, then shall the Sonne also himselfe be subdued unto him, that did subdue all things under him, &c.*

Phil. 2.6

Iob. 14.18

I.Cor. 15.28

2 In regard of *association*, wherin are three degrees:

The first, *proper* to Christ the Mediator, in regard of Hypostatical union of person, and incomprehensible communion of power; whereby, as hee is one with the Father, so his workes, and the Fathers, are the same, *The Father worketh, and I worke.* Hence it is that God calleth him, *the man my fellow, or next neighbour.*

Iob. 17.12

Iob. 5.17

Zech. 13.7.

The second, *commune* to all Christians, consisting in *mutual love* and *service* to one another. In

1. In this life in communion of grace. John. 14.3. That our fellowship may be with the Father, and with his Sonne Iesu Christ.

2. In the life to come in communion of glorie, John. 17.21. That they all may be one, as thou, O Father, art in me, and I in thee, &c.

The third betweene both the former, specially appropriate to Gods Ministers (of which here) and it is the *association of labour*, because wee concurre and conspire with God, as subordinate vnto him in the worke of *conversion*, and *edification* of his elect.

God so employeth his Ministers, that they also are coworkers with him saith *Augustine*: not that we adde vnto the power of God, but that wee obediently apply our selues vnto the working of God, saith *Aquinas* speaking of the *things of God*, not in the wordes which mans wisdome teacheth, but which the *Holy Ghost* teacheth, saith our *Apostle*. The words of the wise being pungent as goades to pricke forward the slow, and firme as nailes, to fasten the loose and

and vntirable soules: but such, and so farre, as they are given by that one Pastor God, of whom we haue already spoken.

The Scripture calls the Ministers God's seruants. *The seruant of the Lord must not strike.* The Lord, and seruant, are Relatiues, that is Contraries, opposite in the generall, yet hauing mu-tuall and specificall reference each to other. Hence it is that the Minister is considered, somtimes with opposition, as he is the seruant, not the Lord, the instrument, not the hand, man, not God; and so his operation is weake and ineffectuall: sometimes againe with reverence vnto God, to whom he is subordinate, and so his cooperation is mighty through God, and energeticall; able to beget children in Christ Iesus through the Gospell, able to save those that beare him, so that Ministers are called Saviours, able to beat downe the strong holds of the imaginations of the proud and rebellious heart; able to be the sauour of life unto life; and of death unto death, *χαίρεται το τε ζωην τε θανατον* saith the Apostle there: whereto himselfe answereth,

2.Tim.3.24.

1.Cor.4.15

1.Tim.4.16

Obad.vers.11

2.Cor.10.1.5

2.Cor.1.16

In this *Relative* sence wee are here
said to be coworkers with God: *Instru-
ments*, not laid vp, or lying loole, but
in the *band* of the *Artificer*: *Embassa-
dors*, not *reporting* the *message* onely,
but *representing* the *authoritie* of our
Master; *as though* God did *beseech* you
through us: we *pray* you in Christ's stead,
that ye bee reconciled vnto God: *La-
bourers*, not *vpon* the *building*, and *hus-
bandrie*, onely of the *owner*, but in the
strength and *virtue* also of the *chiefe
worker*. For wee are not onely *workers*
for him, but coworkers, or *labourers* to-
gether with him. And then no marvel,
if God, and the *word* of his *grace*, be able
to build men vp farther, and to give them
an inheritance among them that are *sancti-
fied*.

Rather may wee maruail, that at any time the Word of God should faile of his effect, or that any of his fellow-labourers should say, *I have laboured*

red in vaine, I haue spent my strength in
vain, & for nothing. But indeed it is not
a vain word, but as the raine that cometh
downe from Heaven, and returneth not,
but watereth the earth, &c. so shall my
word be, that goeth out of my mouth:
it shall not returne vnto mee vioide,
saith the Lord, but shall accomplish that
I will, and prosper in the thing, whereto
I sent it. Vaine therefore it may bee,
in regard of the ordinary revealed will
of God, the conversion of sinners, at
which the Minister aimeth: not in re-
gard of the absolute counsell of God,
which is, that they, that heare it, shall
eyther bee saved or condemned by
it. X
God therefore, hauing his Vineyard to
dresse, looks out for laborers. At the first
indeed, when there were no labourers,
he dressed it wholly himselfe; as in the
dayes of Adam, vntill ~~Si~~ he after hee
beganne to employ the Patriarkes in
their generations, and families, in whom
Christ by his eternall Spirit, went and pres-
ched. In the day of Moses, he established
a perpetual Law of prophecie, and suc-
cession

Ez 49.4

Deut. 32.47

Ez 55.10.10

Mat. 20.1

1. Pet. 3.9

Ezr 43.16

Ebr.1.3

Rom.15.8

Ephes.4.11.12

Ezr 54.13

2. Cor.3.18.

sion of Prophets, and Priests, with whom (Prophets especially) hee so conspired, that the Prophet E^zay (for one) is bold to say; *The Lord God, and his spirit, bath sent me.* In these last dayes, hee hath spoken unto vs by his sonne: Who in the dayes of his flesh, put himselfe into this ranke of labourers, as a Minister of the circumcision, and ascending into Heaven, gaue gifts unto men; that some might be Apostles, some Prophets, some Evangelists, some Pastors, and Teachers, for the gathering together of the Saints, for the worke of the ministrie, and for the edification of the bodie of Christ, &c. Thus in all ages are all the children of the Church taught of God; and we especially (from whom God may seeme, in comparison, to estrange himselfe, because wee haue now no immediate revelations) yet wee, I say especially, because in our times the outward Ministrie is both more plaine and plentiful, and more accompanied with spirituall efficacie. Thus, *Wee are workers together with God.*

To apply this a little. And first to you

you (Reuerend Fathers) and my selfe with you ; for I will vse no other preface, then that of Ambrose, *Cum bac ad vos loqui audeo, simul cum vobis quia loquor audeo*: neither doe I follow any other direction, then that my text affordeth, which enioyneth me to *labor together with God*, and promiseth, that God wil *worke together with me*.

Vnto euery one of vs therefore, I say (or rather the Lord) *know thy selfe*. If thou know thy selfe well, thou knowest thy selfe to be a *labourer*, a *fellow-labourer*, a *fellow-labourer with God*.

A *labourer*. If I were now in the Vniuersitie, I should bee holde, in the name, and wordes, of my Master, to demand of some, *Why standee here all the day idle?* Indeed, *nemo conduxit* is a sufficient answere; but that it is eyther pittie that able workemen should not be employed, or shame, that any that seeke not to enable themselues, should be tolerated. But I am now before them that have changed the Vniuersitie for the Citie, and Countrie, and their stan-

Mat 20.6

ding for sitting. And may it not bee
said to some of vs, *Cur sedetis hic tota
die otiosi?* Holy Bernard thus urgeth
the necessarie of pastorall paines vpon
Eugenius, *Pastorem te populo ant nega,
aut exhibe, Eyt her denie thy selfe to bee a
Pastor, which thou darfst not, or (hew thy
selfe to bee) such, by feeding Gods flocke,
which thou doest not. *Nomen congruit a
ctioni, actio nomini; ne sit nomen in-
ane crimen imm me*, saith Saint Ambro-
se. Is it good dealing with our Lord,
the better we are paid, the lesse worke
to doe? I enjoy not the accession of dou-
ble, or treble honour: I onely beseech
Christ, and vs all in the bowels of
Christ, that it may not bee a successio-
n into pietie, and good conscience.
Sweetly writheth Bernard to Eugenius,
*In te hanc mutationem factam esse con-
firdo, non de te; nec priori statui promissa-
nem successisse, sed accessisse*.*

But (alas) it may seeme this advice
comes out of season. Custome that
hardly ever walkest her handes in in-
nocencie, hath turned painfull teach-
ing into obloquie. I answere, In mat-
ters

ters concerning God, there is no pre-
scription. It is enough we are able to
say, *ad hinc non sufficit*. In the dayes of
Christ, and his *apostles*, nay I goe far-
ther, in the dayes of Chrysostome, Am-
brose, Jerome, Augustine, &c. to preach
ordinarily, popularly, was no discredit.
Quod affectum suit, in diffusum pertinet
venire, yadire in insuetum non potest. Let
vs not therefore bee ashamed of our
name and office, we are *labourers*, *not*
labourers. If any reproach the *Hus-
bandman* for his base, inaplyment,
may bee not answere out of *Salomon*,
that *even the King is nourished by the
field that is tilled*? So may wee say
the King of Heaven hath no other
corte in his borne, bread on his table, then
that which groweth by this husban-
dry. In the best dayes of *Rome* it was
a prouerbe, *Vir bonus, bonus cabellus*:
I am sure the Church can haue no
good dayes, when these two are di-
uided in the Ministerie, and that any
Minister is counted a *good man*, that is
not, as here is required, a *labourer*. And
what labourer? surely an *Husbandman*,

Eccles. 5.8

Amos 9.13

2. Tim. 2.6

Amos 5.13

a builder. The Husbandman seldomc
sits stil. It is no good wind, that blowes
him leasure, and pleasure. It is merrie
with him, when the threshing racheth
unto the vintage, and the vintage unto
the seed-time: when the plowman touch-
eth the mowre, and the treader of grapes
him that soweth seed. So is it the Min-
ister's joye, when hec sees the Regions
white, that he may thrust in the sickle, or
the foilesoft, that hec may thrust in
the plowshare. In a word, *This Husband-
man must labour before hee reteine the
fructi.* It is an evill time, when the prudent
can finde in their hearts to keepe silence.
The builder workes for others, not for
himselfe onely; a poore Mason or Car-
penter, that does no bodies worke, but
his owne: so for a Minister to build up
himselfe is not sufficient, he must build
more houses, more Temples then his
owne (and yet that is not well built,
vnlesse he build others also) *Si buero-
gem, licet pecuniam feram terret Euan-
gelium,* saith Augustine. *Thoughts keepe
my Lord's talent, yet if I employ it not, the
sentence of the Gospell terrifieth me.* And
againe,

against, to sit at home, and seacobutothe
divine treasurie of Gods booke, without
noyse, or busynesse, is sweete and delecta-
ble: on the other side to preach, to reprove, to
correct, to edifie, to take care of other mens
soules, is a great burden, and irksome barge,
who would not abandon it? but the sentece
of the Gospell, torrifideth mee, The sen-
tence of the Gospell, that faith, Take
the unprofitable servant, cast him into ut-
ter-darkenesse, there shall bee weeping and
gnashing of teech. Neither is the Law si-
lent; but crieth Woe to the Idol Shep-
herd, that leaveth the flocke: the sword
shall bee upon his arme, and upon his right
eyewhich we shall boordene aried up, and
his right eye shall bee utterly darke-
ned.

A fellow-laborer: not with God onely,
but with al also that are fellow-lab-
orers with God, qua conueniunt in eadem
terris conueniunt in terra. As for them,
that gather not with Christ, Ab his pacem
cupio, non cum his. This imports unity,
vnaminitie, in all Gods labourers. It is
not enough for them, that are the salt
of the earth, to haue salt in themselves:
they

Mat. 19.30

Zeb. 11.17

Mat. 9.50

Epis. 4.15

they must haue peace one with another. And so this is iury, disreputabifing, or follow-
ing the trutb in loue. In this regard, hee
that planteth, and hee that watereth, are
said (verf. the 8.10. bee one ; one thing,
not one person : *Vnum, non unus.* How
Vnum? Vnum sunt. (faith Tertull.) *dam*
ipsum sapient. To bee one thing,
is to minde one and the same thing.
This is Cyprian's meaning, when hee
harpeth so much upon *Vnum Episcopa-*
tus. As the same beames are many,
but the light one only faith hee, there
are many Bishops, but one Bishopricks.
Briefly Gods laborers (faith a late wri-
ter) are few, not in number, greater gifts,
calling, authoritie, time, labour, or reward,
but in that they are seruants of the
same God; teachers of the same truth,
builders of the same house; workers af-
ter the same modell, enabled, every one
in his meASURE, by the same grace, par-
takers of the same spirit of amity, and u-
nitie. Thus if wee were one, oh what
strength, what beauty, what blessing,
would accrue vnto our spirituall buil-
ding.

3 Gods fellow-labourer: oh ! what an honour? what a burden? what a protection? what a caution? what an assurance? what a *curbe* to carnall presumption?

What an honour? To communicate with the blessed Angels in office, and name? for Christ's Ministers are Christ's Angels to communicate with Christ, the Lord of Angels, who in the daies of his flesh, vouchsafed to be a Minister of the Circumcision: and now, in Heaven, remaineth the Prophet of his Church, the Apostle and high Priest of our profession. To joyne handes with God, the Father of our Lord and Jesus Christ, in that worke, whereby hee principally setteth forth the glory of his wisdom, faithfulness, power, and mercie. Who now will be ashamed of this honourable office, and paines? yea, though it be his lot (which was bishords lot) to feed the sheep of the slaughter, the poore of the flocke? and caribitnoe, and his

What a burden? Honour is not without burden, and this honour least of all. For had not the servant need

Rev.1.20

Heb.3.1

Zech.11.7

Prov. 24.3031

2. Tim. 4. 2
Eccles. 11. 6

Eccles. 11. 4

be carefull, that workes in his Masters eye? by whose diligence, or sloth, his Masters worke, and thrift, goes backward, or forward? So we; least when euery priuate mans field lies like a garden, and his garden like a Paradise, our Lords garden should bee, by our default, like the field of the sluggard; It is not sufficient thou hast sown no weeds: thou art culpable of iudgement, that thou hast not pulled them vp. Thou hast hindred Gods worke, in not doing thine owne part. Hee would haue no season omitted, and thou, if thou cardest to set forward his busines, wouldest be instant in season, and out of season. In the morning wouldest thou sow thy seed, and in the evening thy hand should not rest: because thou knowest not whether shall prosper, this, or that, or whether both shall be alike good. Thou wouldest learne wisdome of the Husbandman, not to wait too long for an opportunitie, but, considering the necessitie of the worke, make vse sometimes of an incommodious season; for bee that obserueth the windes shall not sowe, and he

bee that regardeth the cloudes shall not
reape.

3 What a protection? Our Lord, and wee, haue common friendes, and common foes. *Do my Prophets no harme,* saith God. *If Sathan himselfe stand up against Iehoshuah, to resist him, the Lord himselfe is at hand to rebuke Sathan.* Sinfull men are like vnrvly Patients, that fall out with their Phylitian. What then? *Sint illi inimici medico, tu morbo,* saith Saint Augustine: Be they, if they wil needs be, enemies to the Phylitian, but feare not thou to bee an enemie to the disease.

Psal. 105. 15
Zech. 2. 1. 2

4 What a caution? God assures vs against others, that we might feare before him: Feare not their feare, but sanctifie the Lord God of hosts, and let him bee your feare, &c. And he shall be vnto you as a Sanctuarie. And the nearer wee are admitted vnto him, the greater should be our feare. Moses cried in the mount, I feare, and quake. The Lord with a fearefull example, and vehement affeeration, inculcates this. When Nadab, and Abihs, were devoured with fire

Essay 8.12.13

Lew. 10. 3

Ezay 6.5

2.cor.5.11

Luke 9.62

from heauen, for pressing with strange
fire into the Lords presence, *I will bee
sanctified*, saith the Lord, *in them that
come neare me, and before all the people I
will bee glorified*. When the Lord pre-
sented himselfe to the Prophet *Ezay*, to
set him a worke about this busynesse,
the *Holy Prophet* (not holy enough
to endure his presence, before whome
the *Seraphims* hide their faces) cried
out, *woe is mee I am undone, for I am a
man of polluted lips, &c.* No man better
knew the mercies of God, then bles-
sed *Paul*, the patterne of Gods mercy:
yet when he thinkes of this worke, he
cals to minde *the terrors of the Lord*.
*Knowing therefore the terrors of the
Lord, wee perswade men, &c.* Oh! if
these *terrors of the Lord* were well
fastned vpon vs, wee would neither
rashly *intrude* our selues into this mi-
nistration; being *Saints and Wise men*,
but of one dayes standing, saith *Nazianz*.
and as potters vessels thinke to be for-
medable Ministers in one day nor be-
ing entred, *looke backe from the Plough*,
*whereto wee haue put our hands, but stu-
die*

die to shew our selues approued, workemen
that need not be ashamed of our worke or
afraid of our account.

2.Tim.2.15

5. What an assurance? Assurance of
successe; assurance of reward. Assurance
of successe. Say the peoples hearts bee
stonie (as indeed, in this sense, ~~men~~ may
well bee deriued from ~~men~~) Yet, *I exalt*
my word like fire (saith the Lord) *and like*
the hammer, that breaketh the stones? yea,
God is able of these stones, to rayse up chil-
dren unto Abrabam, that afterward of
these children of Abrabam, he may make
stones for his spirituall Temple. But if he
do not, yet thy labor is not in vaine. *Cu-*
ram exigeris, no chrysoneus, saith Bernard:
Eregit enim posuisse, non exactare, saith
Augustine. Assurance therefore of reward
thou hast. *Secundum laborem recipies, non*
secundum prouentum, saith Bernard. I
have spent my strength in vaine, saith the
Prophet, but my judgement is with the
Lord, and my worke with my God. And
what reward? To shine as the brightnesse
of the firmament, and as the starres for
ever and ever: To sit on twelue thrones,
and so judge the twelve Tribes of Israel.

Ier.23.19
Mat.3.9

1.Pet.2.5

Esay 49.4

Dan.12.3

Mat.19.18

To
bod

Job.12.26

Mat.24
Vers.46-47

Phil.2.21

2.Cor.3.17

To be with his Lord, as his Lord. With his Lord. For where I am there shall also my servants bee (saith Christ). As his Lord. For blessed is the servant whome his Master, when hee comes, shall finde so doing; verily I say unto you, he shall make him ruler ouer all his goods.

¶ What a carbe to carnall presumption? Most men, euen in this worke, (well may I say most, when the Apostle saith all; but that all, is almost) most men seek themselves, their owne things, not those that are Christ's. Christi iacturam patientius ferimus, quam nostram. The credit of the Gospell is subordinate vnto our credit: wee make Christ a stirropt to climbe to promotion: the word as a trumpet to blazon our owne commendation: the Pulpit as a Stage, or as a shope to set so to view, and sale, our owne good parts. This is *χειρισμα τον ληγον, notαληγων.* But when I say, we doe thus, I meane it is the sinne and shame of our coate, and calling, not the personall crime of vs here assembled. Nay we haue learned that wee are co-workers with God, and therefore for God

God, not for our selues: and therefore to make, in Gods behalfe, what good vse we can, not to make shew or sake of what is (much lesse of what is not) in our selues. In a word *not to bee a manie that make merchandise of the word of God, but as of sinceritie, but as of God, in the sight of God, so to speake of Christ.* Thus from this point much hath bin said, (oh, how much more might bee said) concerning the calling of the Ministerie: and yet something remaineth, not to be omitted, for the hearers; that so I may passe vnto them, and that point which properly concerneth them.

Consider well my brethren, the Minister is Gods fellow-labourer; the Minister, I say, not the hearer: The scholler must not presume to bee a teacher, the timber to bee a Carpenter (I speake of ministeriall teaching) *no man taketh this honour unto himselfe, but he that is called of God; as Aaron.* But the Church wanteth labourers. What then? *Thrust not thou thy selfe in, for a Pastor after God, but pray to the Lord of the Harvest,*

Heb.5.4.

1 Cor.17.16

Mat.9.38

1. Cor. 14.38
Vos. 16

Psal. 131.1.2

1. Thess. 5.13

Luk. 10.16
1. Thess. 2.13

Gal. 4.14

Mat. 10.41

2. King. 8.33

1. King. 20.31

to thrust forth laborers, &c. He that is ignorant, let him be ignorant, that is cōēt to supply the place of the ignorant. Else he shal never sing with a good conscience. *Lord my heart is not haughty, nor my eyes lofty, i haue not medled in matters to high for me.* Nay, loue & reverence the Minister of Christ, for his works sake, because he is a laborer: for his Lord's sake, because he is Gods fellow-labourer; with whom, in whō his Lord is received, or despised. Paul commendeth the Thessalians for receiving from him the word of the preaching of God not as the word of man, but as (indeed) the word of God: and not so onely, but he commends the Galatians for receiving him as an Angell of God, yea as Christ Iesu. You understand this in regard of his office, not of his person. Thus is a Prophet received in the name of a Prophet and the reward is great, even the reward of a Prophet. So is the perill great, if a Prophet, as a Prophet, be despised. For is not the sound of his Masters feete behind him? David never shewed extremitie but once (the Kings of Israel were merciful Kings) and that once was, when his

his *Embassadours* were abused ; *Embassadours* of peace. The refusall of *peace* brought warre vpon the *Ammonites* : and the euill entreatie of the *Embassadours* brought the wretched people *under sawes, barrowes, and axes of iron.* As God is a *greater King*, so is the abuse of his *Embassador*, the refusall of his *peace* and *amitie*, more *contemptuous* and *dishonourable* : As hee is *more iust*, so is his *wrath* more *inxorable*, as hee is *more mightie*, so is his *vengeance* more *intolerable*.

Ye haue heard somewhat of your place and dutie from this, that *God* is the chiefe worker and owner : somewhat againe from this, that *we are Gods fellow-labourers* : but now I come wholly to you, my deare brethren, and to that part of my text, which properly concerneth you, *Ye are Gods husbandrie and Gods building.* First ye are Gods *husbandrie*. *Beza* translates it *Gods a- rable* but, as I presume, that word is of too narrow signification ; seeing God is called an *husbandman*, eu'en in respect of his *Vineyard*, which euery man

I 2 knowes

2. SAM. 10. 4

2. SAM. 2. 31

1st.15.1.5

Ez.9.5.7

1cr.4.4

Ez.7.7.2.16
Psal.63.15

Gen.27.27

knowes is not arable: and *Noah* is said to play the Husbandman, planting a vineyard. So then, from what part of Husbandrie soever the metaphor bee taken, ye are that *husbandrie*. From the vineyard? *We are branches of the Vine*, whereof *God is the husbandman*. The *Vineyard of the Lord of Hosts* is the *house of Israel*, and the *men of Judah* are his *pleasant plant*. From the arable? ye are *Gods Corne-ground*, that must be fallowed. *Break up your fallow grounds, sow not among the thornes*. And what other is meant by the *ground*, good or badde receiuing the *seed* (Mat.13. Luc.8.) but the *bearers* of the *word preached*? From the *pleasant pasture*? The *Church* for *pleasure and plentie* is *Gods Carmel, Iustitia in Carmel sedebit: Gods Bashan*. The *mountaine of God* is *as the mount of Bashan*: finally vpon the *Church* as vpon *Jacob*, is *the smell of a Field that the Lord hath blessed*.

Yee are *Gods building, boase, and land, mannor, and demaines, make an absolute possession*. The *Church* is not onely *Gods vine*, but his *vine* upon

upon his house sides : such is the wife to her Husband, Such is Christ's Spouse; or rather *Vineyard* and *house*, and all His *corne-ground*, and his *barne*: but his *corne-ground* here, his *barne* in *Heaven*. His pleasant pasture, whiles hee wanders in her loue. His *retrait*, and place of habitation, when, turning from the troubles of the world, hee quiets himselfe in his loue. His *husbandry* tilled, dressed, fenced, by him : his *building*, founded, fashioned, furnished by him: and both *husbandrie*, and *building*, in one, because both *rooted & built in him*: *Rooted in him*, as a *tree of righteousnesse*, the *planting of the Lord*, that he might be glorified. *Built up in him*, in whom all the *building*, coupled together, groweth into an *holy Temple in the Lord*. In whom ye also are built together to bee the habitation of God by the spirit. Loe here then a *growing-Temple*, in which whosoeuer bee planted, shall flourish in the courts of God. Gods *house*, and the furniture of his *house*, is built of *greene growing timber*. Our *bed* is *greene*: of *lining stones*. Elsehow should the *Church* bee a *spirituall*

Psal.118.3

Pro.5.19

Zeph.3.17

Col.2.7
Isay 61.3

Ephes.2.21

22

Psal.92.13

Can.1.16
1.Pet.2.5

rituall house, as there shee is called, vn-
lesse shee were an house, not inhabited
onely, but *animated* also with the spirit
of life; a liuing house, that she may be
the house of the liuing God.

1. Tim. 3.15

For application of this point. If yee
be God's husbandrie, beloved, and that
laboured vpon by his seruants the Mi-
nisters, ye must yeeld fruit for God, and
fruit for his seruants.

Gen. 3.18

Fruit for God. If in all this time,
with all this paines, the *Regions* bee
not white to haruest, they are drie, and
barren for the fire. But what fruit?
thornes, and weeds? Indeede that is the
fruit, our corrupt *nature* naturally yeild-
eth; being as the accursed earth, that
brings forth thornes and thistles to *Ad-*
am, and his sinfull issue. But yea
Gods husbandrie: not his possession one-
ly, but his possession *husbanded*, there-
fore yee must bee, as the ground, which
drinking in the Reine, that commeth of
upon it, and bringing forth hearbes meete
for the use of them, by whom it is dressed,
receiueh blessing of God: not as that,
which bearing thornes and briars is nere
unto

Heb. 6.7.8.

unto cur sing, whose end is to bee burned. The Maniches abhorred husbandrie, counting it murther, to kill the weeds, &c. This is no Heretic for a good husband to bee of. Gods ground must not receive seed among thornes, but into an heart, well manured, purged from the loue of sin, and of this world, into an honest a good and a patient heart.

If not thornes, then what fruit? surely such as the Lord soweth or planteth; the sweet, milde, and wholesome fruits of sinceritie, humilitie, pietie, mercie, and sobrietie, &c. These fruities must they bring forth that will bring forth fruit unto God, that having their fruit in holynesse, they may haue in the end eternall life, But (ah !) beloved, if the Lord come to take a tast of our fruities, how soone shal his teeth be set on edge? If hee looke for sinceritie, hee shall meeete with palpable hypocrisy: if for humilitie, selfe-loue, and singularitie: if for pietie, prophaneesse, and blasphemie: if for mercy, opprestō, usury & robberies: if for sobrietie, surfeiting, and drunkennesse, all manner of loosenesse, and superfluitie.

Luke 8.13

Rom.6.23.

Gol.6.7

Esiy 5.5

Psal.87.12.13.

Esiy 5.5

flutie. And all those vnder a visor and
vaile of the profession of Christiani-
tie: and with names of excuse, and pre-
tences of neighbourhod, and good fel-
lowship, of frugalitie, of libertie, and in-
genuitie, and I know not what; to blere
the eyes of men, that are easily decei-
ued with sowre grapes, with wildings,
and with starued corne, and tares in-
stead of Grapes, Apples, and good
graine. But *bee not deceived, God is not
mocked.* If these be the fruits wee yeeld,
in recompence of his care and busan-
drie, *hee will take away the hedge and wall
of protection* from bodily and spiritual
enemies: and then the wilde *Bore* out of
the *Forrest* will root vs vp, and the *roa-
ring Lion* that seeketh for his prey, may
quickly devoure vs: he will giue off his
cure, and cost, of dressing vs by his
word, and then the *Bryars*, and *Thornes*
will grow vp, the seeds of vice wil hor-
ribly breake forth, and ouer grow vs:
he will command the cloudes abone, that
they raine no Raine upon vs, that is, hec
will restraine his grace, cuen his restrai-
ning grace shall be taken away, and the
curse

curſe of euerlaſting barrenneſſe and filthineſſe pronounced; neuer more fruſte grow on thee; because I would haue purged thee, and thou wouidſt not bee purged, neuer bee thou purged from thy filthineſſe.

Mat. 23.19
Ezek. 24.13

Fruit unto Gods ſeruants, and fellow-labourers. Who feedeth a flocke, and eateſh not of the milke of the flocke? It is a hard bargaine that will not maintaine both the Houſholder and his charge; eſpecial-ly ſo many, as beſtow their trauell vpon it. The earth is the *Embleme of Justice*: and of her, *Vſurie* may be taken with a good conſcience: and what vſurie? one of tenne? nay ſenne for one. Loe then, how God deales with thee for temporall matters; giuing thee (with thy trauaile, where to hee ena-bles thee) ten for one, hee demaundis of thee, for the maintenance of his ſeruants the Ministers, one of tenne, ten in the hundred. They are bound to impart to thee, *all the counſell of God*, the treasures of his wiſedome, loue, truthe, &c. Oughteſt not thou then, that art taught in the word, make him, that hath

1. Cor. 9.7

Alt. 20.27

Gal. 6.6

1.Cor.9.11

hath taught thee, partaker with thee of all thy goods? partaker of all: that is, ofe-erie kind some share must come to Gods fellow-laborer, who whiles hee sowes unto thee spirituall thinges (an em- ployment, that disables him frō world- ly busines, & yet freeth him not from the cōmon necessities of other mē) is it a great matter, if he reap thy carnal things? Every yea[r], a'da[n]t, to haue the Gospell without cost, were a thing would like this age well. But the Age is past, that could afford it (and yet did not alwayes afford it, much lesse enioyne it for per- petuitie) I meane the Apostle age; wherin men, extraordinarily called were im- mediately furnished to preach the gospel: called, without preparation: furnished, without premeditatiō. Now the case is otherwise, *Vbi nō est farina, ibi non est lex: no maintenance, no Ministrie.* Men must serue more then one Apprenticehood in the schooles of the Prophets, etc they bee fitted for this calling: and e- very exercise, if performed with care and conscience, will set a worke both head, and heart. And couldest thou find

find in thy hart, to muzzle the mouth of this Oxe, that treadeth out the corne for thee? David would not serue God of that which cost him nothing. How farre from Danids spirit are they that thinke nothing so well gained, or sauued, as from the allowance, appointed for Christes Ministers? But how fearefully far off, or rather contrarie are they, who to scrape a little pelfe, that shal perish with them, open no doore vnto the pastor of soules, but that of *indirect Symonie, and direct perjury?* no maruel if the charg so sold, and so bought, prooue *Aceldama, a field of bloud*, both to the seller, and to the buyer. If ye be Gods building, beloued ye must be squared to his *model*, fitted & furnished for his entertainmēt: squared to his *model*. The *pattern, & platforme of Gods building, cōsisteth in faith, & loue.*

I *Faith whereby we reise on Christ, the foundation, being spiritually glued and cumented to him, that we may be one spirituall bodie with him;* in which fence it is said, *Hee that is glued to the Lord is one spirit, Cords will binde, so will the cords of loue, and bands of discipline,*

1 Cor.9.9

2 Sam.24.24

AB.8.10

AB.1.19

1 Cor.6.17

Hos.11.4

Zech.11.7

Eccles. 12.11.

Act. 11.23

Psal. 122.3. &c.

1. Tim. 1.19

cipline, but cords may be vnkniſt: nailes will fasten, and wee haue the wordes of the wife, as nailes, fastened by the Masters of the Assembly, but nailes may ſlippe, or leaue a chinke: But the glew of faith ioynes cloſe, or rather, all these together will cauſe vs, with purpoſe of heart, to cleaue vnto the Lord.

2. *Loue*, whereby wee are knit one vnto another; euery ſtone ſo fashioned to that hee ioynes withall, that it may ſeeme (as one faith) there is not in Gods building a ſtone vpon a ſtone, but all the ſtones are one entire ſtone. Thus is Ieruſalem buiilt euuen as a Citie compact together in it ſelſe: where there is vniſormiſtie of worship, the Tribes goe vp to praife the Lord: and vniſormiſtie of gouernment, the thrones are ſet for iudgement. Woe worth they, that, *renting themſelues*, from the foundation by ſhipwrack of faith, or from the building, by breach of loue (or rather, firſt falling out with the walles, and then with the foundation; for this is the Devils daunce, firſt into Schisme, then into Heretie as Auguſtine obſtrueth in the Donatiſts) woe worth they,

they, I say, who, thus renting them-selues from the Temple of Christ amongst vs, doe seek with axes, and hammers (with the axes of their tongues, and the hammers of their heads) to deface and batter downe this beautifull pile. But if any man destroy the Temple of the Lord, him shall God destroy, saith our Apostle, verse 17

Ye must no lesse be fitted for the Lords entertainment. Euery man, according to his degree, loues to haue his house trim, and delightsome. The Deuill himselfe likes well, when his house is emptie, swēpt, and garnished: emptie of good thoughts, swēpt from good exercises, garnished with appearances, and incitements vnto euill. The Lord, in a contrarie sense, loues to haue his house also emptie, swēpt, and garnished: Emptie of pride and vaine-glory, swēpt and ridde of the fluttish corners of vice and impuritie, garnished with his owne armes of holinesse, and with the image of his sonne, the new Creature. This shall bee a Temple in the Lords eyes more beautifull, then that of Salomon; yea

Mat.12.44

Esay 63.1.2

yea by his owne sentence preferred before it. *Where is the house, that ye will build unto mee? and where is that place of my rest? To him will I looke, even to him, &c.* Wouldest thou then entertaine this guest? *Dresse vp thine house, garnish the Temple of thy soule with grace, paue it with loue;* so was Salomons pal-
lace paued with the loue of the Daughters of Ierusalem. Thus if thou build God an house, he will build thee an house, as hee promised David.

Cant. 3.10

2.Sam. 7

1.Tim. 6.19

Zech. 4.7

Yea, thus building, thou buildest not for God only, but for thy selfe, a good foundation for the time to come; when all other buildings, and their foundation, the Earth, shall faile. For in this world, what buildest thou? An house? Yea rather a lodge, ian Inne, where thou shalt be but a guest: if not, abide there still, or leaue it to those, that can abide in it for euer. A Church? a place for Gods seruice, as this? A gracious worke, and well may wee crie, *grace, grace unto it;* but (oh!) how much more glorious a Temple, in Gods eyes, is the heart, that, in an ho-
ly

ly desire to further this worke of the spirituall building, was moued either to enterprise, or to finish it!

Thus, Reverend Fathers, and Bretheren, haue I endeauoured to open these wordes, and to allot to our severall callings, severall instructions. Now to close vp text, and booke, and withall to remit our professions, thus fensed, give leaue for a word of farewell.

First vnto you, my fellow-labourers with the Lord, in the Lord. We are so labourers with God, that we are also, with the people, a part of Gods husbandrie, and hisbuilding. *Inde pascor, unde pascor, inde vobis appono, unde & ego vno*, sayth S. Augustine. As therefore it is our dutie Ministeriall, to preach vnto others, so it is our dutie Christian and generall, to take care, that whiles wee preach vnto others, we our selues be not reproved; therefore to preach that to our selues, which wee preach to them. When we preach to others, wee dresse the comon earth whence we are taken; and it is meete, earth shuld till earth: but that is not enough. Wee must bus-

Cant.1.5

husband our owne earth. They made mee
akeeper of the vines, saith the Church,
but I haue not kept mine owne vine. In-
deed wee may say *Quis custodiat ipsas
Custodes?* Who? but the keeper of Israel.
To him let vs pray, that whiles wee
doe *dolare lapides*, hee would vouch-
safe *dolare artifices*.

Psal.121.4

Phil.2.13

Secondly, vnto you, my deare Bre-
theren; you are not so discharged, ey-
ther by Gods soueraigne or our subor-
dinate working, but that you must also
put to your hands and worke out, not the
price but the *assurance* of your owne sal-
uation; yea, of one another. A dutie en-
ioyned *all* Christians, vnto *all*, so farre
as we may, by *prayer*, *example*, and such
like common duties; especially in your
families the little *nurseries*, and *Semina-
ries* of Church, and Common-wealth,
to looke that God haue a *pettie Church*
and, as it were, a *schoole of petties*: a
great helpe vnto their profiting, a
great furtherance to the Ministers
paines. Finally, when extraordinarie
calling bringeth any of you to *assift*, as
now you doe, in the *inspection*, and *re-
for-*

Husbandry.

formation, of the bodies of the Coun-
trie, to shew your selues men circum-
spect, and friendes to your owne conscienc-
es, which you cannot be, vnlesse, with
an vpright respect, to the religion of
your oath, and the good of the places
where youd well, you carefully, and vn-
partially, discharge the trust committed
vnto you. Thus we with you, and you
with vs, *husbanding*, and being *husban-*
ded, *edifying*, and being *edified*, shall
approue our mutuall seruice vn-
to the great *shepheard*, and *Bi-*
shop of our soules, Christ
Iesus the Iust. To
whom, &c.

1. Pet. 3. 25

K



Errata.

Page 13. lin. 1st, for *prose*, read *afford*. p.21.l.15.
wrath, r. *wealth*. p. 54. l.5. *campe*, r. *Lampe*. p.
63. l.15. *watchfulness*, r. *watchfulness*. p.70. l.10.
obedience, r. *abstinence*. p. 91. l. 18. r. *weate by*
measure and the appointed, &c. Ibid. in Marg. *Isay*
28. 15, 16. Ibid. lin. 20. *Berzeliel*, read *Berzeliel*.
p.98.l.22. *inheritage*, r. *inheritance*. p.99. lin.16.
day, r. *dayes*. p.102. l.9. *congruit*, read *congruat*.
Ibid. l. 14. *enjoy*, r. *enail*. p.106.l.12. *same beames*,
r. *sunne beames*. p.116.l.6. *we*, r. *ye*. p.137.l.9.
remit, read *reunite*.



THE
DISCOVERY
OF THE HEART,
TRACED BY HIS
Treasure.

*In a Sermon preached vnto an
Honourable assembly at BATH,
SEPT. 19.
1613.*

By SAMUEL CROOKE.

PSAL. 4. 6.

*Many say, Who will shew us any good? but, Lord,
lift up the light of thy countenance vpon vs.*



LONDON,
Printed by Will. Stansby for Nathaniel Butter,
and are to be sold at his shop vnder
S. Augustines gate.
1615.





TO
THE RIGHT
WORSHIPFVLL

JOHN TONSTAL ESQVIER,

GENTLEMAN VSHIER

to the Queenes Maiestic,

health and happi-
nessse.

Worthy Sir, *(Of whom being lo-*
ued for the truth, & *may and must profess with the*
A 2 *belo-*

The Epistle

2. Ioh.
ver. 1.

beloued Disciple, that I loue
you in the truth; and not *F*
only, but also all that haue
knowne your vnfained loue
unto the truth.

As you were the meanes to
bring these Meditations vnto
the hearing of many; so now
they are not leſſe glad, then
bold, vnder your name to offer
themselues to the view of all.
Wherin my desire and ayme
bath beeene, to direct both the
worldly hypocrite, and the
weak Christian, in the search
and knowledge of himſelfe. A
point of no leſſe difficultie, then
ne-

Dedicatore.

necessitie: but the same light
of the Word, that sheweth vs
the necessitie, doth also aide vs
against the difficultie; teach-
ing both the Hypocrite to iudge
of his worldly, though disgui-
sed, disposition, and the weake
Christian to descrie his happie,
though concealed, condition.
The one, by his treasure, laid
up on earth, is led to the know-
ledge of his earthly heart: the
other, by his heart, affecting the
things that are aboue, is assured
of his title vnto the heauenly
treasure. The Lord open the
eyes of both sorts, that being
in-

The Epistle

informed of the way wherin,
and end whereto they are wal-
king, the one may bee reproued
and reduced, the other comfor-
ted and encouraged; and final-
ly of the latter sort all, of the
former some, at the least, may
be saued.

And now (Worthie Sir)
I commend you to that G o d,
who is able to keep you that
you fall not; and to that word
of his grace, which as it bath
taught you to choose the good
part, which shall not bee ta-
ken from you, so it is able to
build you vp further, and to
giue

Iud. ver. 14

Act. 10. 32.

Luk 10. 42

Dedicatore.

giue you an inheritance
among all them that
are sanctified ;
and rest,

Your VVorships in
the Lord Iesus, to be
commanded.

Sam. Crooke.



THE DISCOVERY Of the Heart.

MATTH. 6. 21.

*For where your Treasure is, there will
your heart be also.*



Right Honorable,
Worshipful, and
Beloued, to vs all
are the words of
this Scripture
intended; none
so meane, but
hath a treasure
to looke to; none so high, but is con-
tent

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tent to make his heart his T reasurer. This is it that makes the Lord , not without ialcusis, to enquire after our treasure, because thereby he sees what right or wrong is done him in the matter of our *heart*. A part that bee loues so well, that, knowing heart and treasure will goe together , hee is content himselfe to be our treasure, that none but bee may haue our heart. Well saith the wisedome of God, *My delight is with the children of men*. A delight dearely bought ; when to haue this our heart and soule, this whereby we are men, for his treasure, he is contented to giue himselfe in exchange. Great reason then he should take notice how this his T reasure is employed by vs. Great reason that hauing giuen it to vs at the first, and now redeemed it of vs at so high a rate, he should not onely claime it of vs, *My Sonne giue mee thy heart*; but direct vs while it is in our keeping , how to handle and husband it: *Keepeth thy heart above all keepings, for from thence proceede the outgoings of life*, saith Solomon. But lochere a greater then

Prou.8.31.

Prou.23.26.

Prou.4.23.

of the Heart.

then *Solomon, Solomons* Lord and ours, vrgeth the care of this his treasure, and that wee might not abuse or abase his Treasure, wils vs to consider what we make our owne treasure, assuring vs that wee cannot diuide the one from the other, But where our treasure is there will our heart be also.

To him therefore let vs all attend, of him let vs learne ; not regarding what most men doe, for that (as *Sene-
ca* saith) is *argumentum pessimi*, the best note of the worst way, but what they should doe : nor what wee doe, but what we say, that say many times and doe not, of whom that is true, which he saith of his *Philosophers*, *Non pre-
stant quod loquuntur, magnum tamen
præstant quod loquuntur* : Say they doe not that they speake, yet is it much they do for vs that they speake; much indeede, seeing in them Christ speaks, to whom it becommeth euery soule to answere, *Speake Lord for thy servant
heareth.*

Our blessed Sauiour therefore in this excellent *Sermon*, intending to

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Chap. 5. 20.

falsion in his Disciples, a righteousness exceeding that of the Scribes and Pharisees, who both were breakers of the Commandements, and taught men so to doe; First, cleareth the Law in many particulars from their corrupt and partiall Expositions, Cap. 5. 21. And secondly, adviseth them to shunne their Hypocriticall and couetous practises in this Chapter: Thirdly, enioyneth them to be reformers not onely of others (as they were) but also, and that principally, of themselves, and so leadeth them farther on vnto perfection. Chap. 7.

Mat. 23. 13. &c.

That hee meaneth the *Pharise* by the Hypocrite, deciphered in the severall actions of *Almes*, *Prayer*, and *Fasting*, in the former part of this Chapter, is not greatly questionable; if we consider how elsewhere he entailes this title vnto that family, *Scribes and Pharisees, Hypocrites*: But to be worldly and couetous, seemeth rather the sinne of *Gentiles* then of *Pharisees*, men of austere and regular conuersation. But euen this also was one of their vertues,

of the Heart.

tues, as the Euangelist Luke obserueth in recording some part of this very dehortation: *All these things heard the Pharisees also which were covetous*; and proues it against them, by the same token *they mocked him*. Indeede the verie character of a worldling, who of all other sinners is most indocible and incorrigible, hauing his Religion in numerato, and being resolued what hee hath to doe, and therefore pleasantly deriding whosoeuer shall take vpon him to give him direction. Notwithstanding vnto such of whome there might be hope, our Sauiour addresseth a twofold dehortation against a twofold auarice, the one in keeping or hoarding, ver. 19. &c. The other in seeking wealth, ver. 25. &c. Touching the former he shewes:

1. Where we should not lay vp our Treasure, and why, ver. 19.
2. Where we may and ought to lay it vp, and why, ver. 20.
3. In these words he giues a common reason of both, why not on earth but in Heauen, because *where your treasure*

Luk. 16. 14.

The discouerie

sure is, &c. leauing vs to make vp the Syllogisme, But your heart ought not to bee on Earth but in Heaven. in Heaven therefore not on Earth must your treasure be laid vp.

So that here we haue to consider.

1. *The cohabitation of the heart and the Treasure, wheresoever; from the Proposition exprest.*

2. *The habitation of the heart not on Earth but in Heaven; from the assumption necessarily implied.*

3. *That which of it owne accord will thereon ensue, That our treasure must be laid vp not in Earth but in Heaven.*

For the first, *Where the treasure is there is the heart*, we neede no other prooife of this Proposition (if prouerbiall maximes neede any prooife at all) but the opening of the tearmes of which it consisteth. *Treasure* is that that men set by, and make reckoning of, especially that which is in highest estimation with every man; whether it bee *Wealthe, Pleasure, Authoritie, Fame, or whatsoeuer*. By the *Heart* we must vnder-

of the Heart.

derstand, according to the phrase of the Holy Ghost, the *Soule* of man, especially the *Will*, chusing and affecting this *Treasure*. Now betwixt these two, the *Treasure*, and the *Heart*, the good thing, and the appetite, there is such relation, that it is hard to define the one without the other. In so much that Aristotle commends that definition of good, *A good thing is whatsoever is desired*: which if it bee so in every thing that is accounted good, how much more in that which is accounted best, and is desired for it selfe? So that where the *Treasure* is there is the *Heart*, is as if one should say, where that is, which the heart best loueth, there is the heart, whether we loue it, because we like it, or like it because we loue it: There indeede is the heart, not so much where it *Lives* (if we beleue either Philosophie or experience) as where it *Loues*. Admit a *Treasure*, it is easie to know both the *Treasurie*, the *Heart* that imbraceth it, and the *Treasurer* (or else hee wants his will) the *Man* that affecteth it. And if he affecteth for

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for it selfe, as here is supposed, hee bestowes his reasonable infinite appetite vpon it; for whatsoeuer is loued for it selfe is loued infinitely. The *Treasure* therefore and the *Heart* are neuer parted (whatsoeuer the hand bee) neither is the *Heart* parted vnto this *Treasure*, for it is wholly taken vp with the loue of it: Neither can it be imparted or communicated vnto any other thing with it, but is onely tied vnto this one *Treasure*, affecting all other things respe-ctively, as they make with or against this onely best beloued.

See this in the severall sorts of trea-sure which men affect: they are but two, we may the better suruey them. One man hath his *Treasure* on earth. Where is his *Heart*? In heauen? Nay heauen is hell to such an one, and heauenly exercises are as hellish torments; *Oh torment him not before his time*: If you can shew him any good, as he calls good: If you can fill his God-belly with som *hidden treasure*, som delicious morsell: If you can prophecie to him of *Wine and strong drinke*: If you can helpe him

of the Heart.

him with any of that Godlineſſe which hee meaneſ, viz. Gaine, then come and wel-come. But if you come with your dreameſ of another world, of heauen and hell, of Righteouſneſſe, Tempe-rance, and the iudgement to come, you trouble Felix his felicitie, you bring him in danger of a quaking Ague: ei-ther you ſhall pardon him for hearing you any farther, or you ſhall giue him leauē to heare as Ezekiels hearers; His mouth making iefts at you, his heart going all the while after his couetouſnes. For in-deed both Eyes & Heart are only for couetouſnes, & that which comes thereof.

Another man hath laied vp his treaſure in heauen: where is his heart? on earth thinke you? nay, Whom haue I in heauen but thee, and I haue desired none in earth with thee: One thing haue I desired of the Lord, that I will require, that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord and to visit his holy Temple. The thinges that were vantage to me, the ſame I coun-tered loſſe for Chrifts ſake: yea doubtleſſe I thinke all thinges but loſſe for the excellent knowledge

Aſl.34.36.

Eze.33.31.

1er.32.17.

Pſal.73.15.

Pſal.37.4.

Pbil.3.7.8.

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2. Cor. 4. 18.

Psal. 4. 6.

Psal. 17. 14. 15.

Psal. 141. 4.

knowledge sake of C H R I S T I E S V S my L O R D , for whom I haue counted all things losse, and doe iudge them to be dung, that I might wtnne Christ. For we looke not on the things which are seen, but on the things which are not seen; for the things which are seen are temporall, but the things which are not seene are eternal. Wherfore, though many say who will shew vs any good? yet Lord lift vp the light of thy countenance upon vs. Let others cōtent themselues with a portion in this life, whose bellies thou fillest with thy hidden treasure; but I will behold thy face in righteousnesse, and when I awake I shall be satisfied with thine Image. Do you not note how the heart goes after the treasure? How it is wholly possessed with it? How it disdaines to entertaine a riuall? In so much that the one of these men will not tast of the others delicates. What doubt then, but where the treasure is there is the heart also? If in earth, it giueth poise to the soule to sinke with all: If in heauen, it giueth wings, not of a Doue, or of an Eagle, but of an Angel, to ascend withall, that where the treasure is there may the heart be also.

Is

of the Heart.

Is there any then among vs (Right Honourable and Beloued) that would know where his llyar hart is? or where his *treasure* is? he shall be sure to finde the one by the other : but because the heart is most cunning and *deceitful aboue all things*, & who can know it? and as Aug. saith, *Cor omne omni cordis clausū*, no one heart can vnlock an other ; let vs a little extend this line of our Sauiour, and by his direction, that made, and therefore knowes the heart, indeauour to finde out this same fugitiue. We neede seeke it but in two places. For by our Sauiours division in the two former verses, every mans *treasure* is either in *earth*, or in *heauen*: but they are wide you will say. True; but wee neede but bring conscience to the doore, it will easily discerne the *Treasure*, and by the *treasure* the *heart*.

Jerem. 17.9.

For my part, mee thinks, I descry in each of these Regions a twofold order of *hearts*; one *open* and *manifest*, an other *close* and *concealed*, yet with diligence to be discouered; as we will see in the seueralls.

To

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To begin with the worldling, whose hart pointeth to the earth as the load-stone to the Pole, we may plainly see this leprosie in most mens foreheads; and yet they will denie it too. For the worldly man seldom thinks himselfe worldly; frugall if ye will, but not covetous: nay, when all men else both see and say it, then doth hee shut both his eyes, and cares against it; better knowne to any man then himselfe. But happily euuen now hee hath forgot to shut the doore, or the Lord may (wee know he can) break open the Iron gate of his heart, that hee may begin to see and to abhorre himselfe. In a *manifest* worldling therefore wee shall see these apparent characters, prouing his *heart* and *treasure* to be vpon the earth. First looking to the *earth*, and earthly *treasure*, which as *Solomon* saith, is *vanitie* *tossed to and fro* of them that *seeke death*, wee shall see by the Ball who are the *Tennis plaiers*: or as a man is knowne to trauaile to Fayre or Market, by his *carriages*, his *company*, his *communication*, so it will appere that most men minde and

of the Heart.

and ayme at earthly things, if we consider.

1. Their *course of life* and *actions* ; all taken vp in *buying*, and *selling*, *eating*, and *drinking*, *building*, and *planting*, and such like ; this is their busynesse while they liue, their storie when they are dead, like those of the *old world*, and of *Sodome*, without any care or prouision for their spirituall and euerlasting estate.

Luk.17.26. &c.

2. Their *companie*, *birds of the same feather* (I speake of the cōpanie which they choose and delight in) Such as will ioyn with them in excesse sports and pleasures, such as can aduāce their worldly projects , or happily vpon whose ruines they may build their covetous and ambitious desigues. But if any man refraine from *iniquitie* , refuse to runne into the same excesse of riot , or be so bold as to *preach righteousness* to them by voice, or by example; either hee is their *prey*, or their *laughing stock*, or at least so strange, so humorous, so vnsociable, that there is no conuersing with him.

Esā.59.15.

1.Pet.4.4.

3. Their

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3. Their *speech* and *communication*,
of *earth*, not of *heauen*, the *language* of
Egypt, not of *Canaan*: of *pleasure* *profis*,
preferment; extolling *greatnesse* with-
out *godnesse*; despising *goodnesse* with-
out *greatnesse*, repyning at it even in
greasnes. *Nabal*, as his name importeth,
speaketh of Nebalah, folly and wicked-
nesse, auarice and worldliness; hereto
adulterating the holy name of good.
Who will shew vs any good?

And can any worldling plead not
guyltie against these evidences? but let
vs turne our faces to *heauen-ward*, and
see how he stands affected that way.

1. *Wherfore* (faith *Salomon*) *is there*
*a price in the hand of the foole to get wise-
dom*, and he hath no heart? God giueith
these outward things, as means to pur-
chase and procure those heauenly *tre-
sures*. But as if a foolish wretch should
choose rather to starue at the *Bakers*
stall, then lay out his penny in bread,
so (God knowes) many a wretched
man famisheth his soule to spare his
purse; contented to live in a *barren* and
drie Wildernes, where there is neither
bread,

Eccl. 32.6.

Psal. 4.5.

Pro. 17.16.

Psal. 63.1.

of the Heart.

bread, nor water of life, where there is no vision, no preaching (and there, saith Salomon, *The people are naked*) rather then to feede his *Kids by the Tents of the Shepbeards*, that is, to dwell where hee may heare, or (which were more charitable) to procure that he with others may heare where he dwelleth.

Pro. 29. 18.

Cast. 1. 7.

Eccles. 1. 35.

2. Whereas in earthly things he envies euuen Salomon himselfe, and is ready to say with him, *Who could eat, or who could hast to outward things more then I?* in heavenly things he is so modest, that he drawes back, and giues euery man leaue to goe before him (*scias ibi animum esse*) & he can giue goodly reasons why he vseth this respect: such an one is better learned then I, at better leisure then I, elder then I, yonger then I, richer then I, poorer then I, hath more health then I, more sicknesse then I, more trouble then I, more quiet then I, (any premisses will serue when men are willing with the conclusion) therefore it is fit that hee should goe before me in zeale, in knowledge, in pietie, in cōtempt of the World, &c. Too much good

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Mat.7.14.

Mat.11.12.

Psal.137.2.

2.King.9.11.

Ath.14.16.

good manners for a narrow way, and a strait gate, for a City that must suffer violence, & be taken by force; as our Saviour compareth the Kingdom of heaven.

3. Whereas for worldly affaires no time can be vnseasonable or overlong, for pleasures let the night be transformed to lengthen out the day, for ease let the day be muffled to make a long night, for gaine or aduancement no paine to rise early, to lie downe late, and to eate the bread of carefullnesse, to endure any thing rather then loose an opportunity: bring this man to heavenly exercises, moue him to consideration of his spirituall estate, begin to enter into his conscience, and then wherefore came this mad fellow hither? Depart for this time, and when I haue a conuenient time I will call for thee: time enough to think of these matters once in a while, and a little at once; all repletion is loathsome, but aboue all to surfe of Religion: tell mee of another world when I haue done with this: repentance does best at the last, when there is no danger of recalling it. What more apparāt badge

and

of the Heart.

and recognisance ? what more legible Image and superscription can there be to proue a man to belong to this earthly *Mammon* ? may we not conclude of such, that the triall of their countenance testifieth against them , they declare their sinnes as *Sodome*, they hide them not ?

Esa.3.9.

But there is another pack of worldlings, more secret and subtile, that *seeke deepe to hide their counsels* (if it were possible) from the *Lord*, for their *workes are in darknesse*, and they say, *who seeth us and who knoweth us ?* These must bee descryed, not by their *actions*, but by their *groundes* and *ends*, and therefore not by others so wel as by themselves. Indeed though every worldling be not an hypocrite, yet every hypocrite is a worldling ; though with a Visor of pietie up on his face, to deceive man that sees him no farder. It is in vaine therefore to looke on his out-side, for possibly he *prayes, he fasts* (at least in publike) hee *paines tithe of Mint and Annisse*, he giues *Almes*, hee builds *Temples* for Gods worship, *Sepulchres* for the Prophets: In euery thing that may make a shew

Esa.29.15.

C of

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1. Cor. 3. 6.

1. Sam. 19. 13.

Luk. 17. 32.

1. Cor. 7. 31.

of pietie ; he is with the most forward, and yet for all this is but a painted Sepulchre, he hath but one *heart*, & that rotten with the loue of the world, and deuoted vnto the *earthly treasure*. Indeede he is called by St. James *an Hypocrite*, A man of a double minde: and the old Testament ascribeth to such *an heart*, *and an heart*, as if we would say *an heart* for the world, and *an heart* for God: but the heart hee alloweth to God, is not a *David*, but as *Micheals Puppet*, instead of *David*, to delude *Saul*: no ; for our Sauiour himselfe pouerth, that *no man can serue two contrarie Masters*, *God and Mammon*, *verse 24*. Let vs see therefore which of these this hyne serueth : and first examine him concerning the world.

1. He lookes not right forward vp-
on the world, as the former ; but, as
Lots wife, turns his head ouer the
shoulder, not *using this world*, *as if he
used it not*, which is the Apostles pre-
cept : but *not using it*, as if he *used it*. In
which hypocrisie the *Regulars* among
Papists, especially the *Jesuites*, are ring-
leaders;

of the Heart.

leaders; no sort of men so deeply affecting, so finely fingering these earthly treasures as they, vnder a shew of refusall. And are there not among vs many fauourable titles of courtesie, to stile a *Noble* Honourable, and a *Charle* liberall? yes surely; for if he take no vsurie, or not aboue ten in the hundred; if he take not forfeiture of bands, if he turne not Townes into Pastures, and Villages into sheep-walkes; if he rack not rents, or exact no more fine, then the greedie emulation of Tennants wil cast vpon him: If he enclose not Commons, or engrosse not common commodities; If he turne not Temples into mony-banks, and seates of iustice into recets of custome; If hee haue all these, or any of these to lay for himself, who can denie him to be a good common-wealths man? a man that is content to let *earthly things* goe their owne way, his *heart* is other where. And yet many an one thus bearing himselfe, seeketh only his owne aduantage, in honour, ease, pleasure, which are no lesse world, no lesse earth, no lesse Mā
mid mon,

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mon, then wealth it selfe. And not in wealth also ? yes ; and keepes due account, that whatsoeuer he spends, for beares, or abates one way, shall bring him in as much an other way.

Iob.31.24.

2. Let any trouble befall this man : whether flies hee ? but to the wedge of gold, to buy his peace, to procure him fauour, libertie, credit, &c. and is not this his God then ? his Rock ? his confidence ? See this plaine differēce betwixt the worldly and the heauenly minde. *The name of the Lord is a strong Tower, the righteous runneth vnto it, and is exalted : The rich mans riches are his strong Citie, and as an high wall in his imaginatiōn :* not every one that maketh vse of this treasure, for his safetie, but he that flies to it as vnto God, to it before God, to it and not vnto God, that takes not God for his strength, but trusteth vnto the multitude of his riches, or trusteth God no farder, but according to the proportion and quantitie he bath of riches and worldly meanes ; this man is a worldling.

Pro.18.10.11.

Psal.52.7.

3. Let the hand of God bee vpon him

of the Heart.

him in that he loues best in this world, whether his *wealth*, his *credit*, his *place*, and then you shall see whether his *heart* be there or no: you shall see him (with the *young man* in the *Gosbell*) *heart-smitten*; for that that touches his *treasure*, touches his *heart*; happily with *Nabal*, his *heart will die within him*, and turne into a *stone*: happily with *Achitophel*, when he sees his *credit empayred*, his *safetie desperate*, he will wisely and considerately *put his house in order*, and make away with himself; for how can hee liue without an *heart*, which is now gone after his *treasure*?

Againe, bring this man to triall in *beauenly things*, and set him as it were face to face before God: There we shal finde, at least hee shall finde, whom it most concernes to know;

First, that the *ground*, whereon hee buildeth his *profession*, is *earthly* and *worldly*, *viz.* either *fear of danger*, and *detriment* (for who would not sleepe in a *whole skin*) or *hope of reward* or *preferment*, whereof hee is the more capable, because he professes. The som-

Mat.19.12.

1. Sam.25.37.

2. Sam.17.23.

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Psal. 72.7.

Ester. 8.17.

Act. 8.21.

Reuel. 3.17.

mer & sunshine of the Gospel, guarded with authoritie, brings in these Swallowes, and Butter-flies, evill birds, but good signes ; and therefore wee may pray for , and blesse the dayes , when there are many hypocrites, seeing they are *Salomons dayes*, wherin *the righteous* flourish (though with the Wheat the Darnell will grow too:) *Esters daies*, wherin many *Heathens* will be *Jewes*, because *the feare of the Jewes is fallen upon them* . But hee that thus embraceth religion, embraceth it not as a *treasure*, but as a meanes to preserue or to procure this *earthly treasure* : *Godlinesse* is not his *gaine*, but his *gaine* is his *godlinesse*; he cares not to bee *rich* in *grace*, but would seeme *gracious*, that hee might become *rich*. Is not this plaine *Simony*, to make moncy of the guifts of the holy Ghost ? but what saith the answere of God , in the mouth of the Apostle Peter ? *Thou hast neither part nor fellowship in this businesse, for thine heart is not upright in the sight of God*. And so it will one day appear. For hypocrites, like Witches, are *Rich in their owne opinion*,

of the Heart.

pinion, and want nothing; but when a graine of grace, as much as a graine of mustard seede, would doe them good, in the day of temptation, and the hour of death; then it vanisheth from them, and they are left wretched, & miserable, poore, and blinde, and naked: for the hypocrites hope shall perish.

1st.8.13.

2. It will appear that this man embrased the treasure of Religion, not as in wedlock, *for better for worse*: but vpon Articles, and reseruations; and so the condition disannuls the contract. For as *Paul* wished King *Agrippa* to be as himselfe, *except his bonds*, pointing to that which his earthly heart stumbled at, and which left him but *almost a Christian*: so many a worldling wisheth and pretendeth himselfe to bee a Disciple of *Christ*, but excepts the first lesson of Christianitie, *The denyall of himselfe, and the taking vp of the Crosse*; as if hee would enter into the house, vpon condition hee might not passe over the threshold; and so lives and dyes, not altogether, but *almost a Christian*, and is not altogether, but *almost fained*, because

1st.16.39.

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1. Pet. 4. 17. 18.

1. Cor. 3. 15.

he refuseth that, wherewith others are
scarfly saued : oh ! how much better to
be scarfly saued, saued as by fire, then to
content himselfe with almost? *Quod vix*
fit, fit, quod fere fit non fit; hee that is
scarfly saued, is certainly saued, though
not without difficultie: he that is almost
saued, is certainly damned without re-
demption.

3. It will appeare, that whereas in
earthly things hee is loath to limit his
good fortune, loth to say so much
wealth, honour, &c. shall serue my turne:
or if hee once laid it, yet when hee sees
himselfe so farre, vnsaies it againe, and
propounds an higher pitch to his de-
sires: In these heauenly things he is soon
come to his stature and period, he can
quickly write *nil ultra*; and happily
retyre a little, and thinke hee was too
precise, to proceede so farre. A comon
fickness; many an one thinks himself
good inough, scarce any thinks himself
rich enough; why ? but because this
Treasure hath his whole *Heart*, which
loues infinitely: but *that* hath onely
what may bee spared, and therefore is
loued accordingly. Thus

of the Heart.

Thus haue I laboured to hold out
a glasse vnto the worldling, wherein he
may see himselfe: and I doubt not, but
diuers here present doe now discerne
in themselves these traces of an Earth-
ly minde: for why shold we not looke
for *Ezekiel's* lot, to haue men looke in
our faces, as if they were good hearers
and yet their *hearts* al the while rousing
after *their Mammon*? or that, when
mens bodies are in *sacello*, their hearts
(as *Augustine* complayneth) are at
home in *sacellis suis*? but oh beloved,
let my counsell bee acceptable vnto
you: remoue your *treasure* into *heauen*,
that your *heart* may remoue after it,
for where, &c.

But to this purpose wee shall heare
somewhat in the point following: now
let me discharge my promise and find
out some, whose *Treasure* may proue
their *Heart* to be in *heauen*.

And of this kinde, as of the former,
there are two sorts, some *plaine* and ap-
parantly *heavenly*, others not so readily
discerned; yet least of all to bee negle-
cted.

For

The discouerie

For the former sort, I need but name them, nor all, but some of the principall: I meane of those primitive *Saints*, now in glorie, who hauing attayned that which they desired, are the best direction for vs, how to seek what they haue attayned.

I propound therefore to our consideracion the Father and Fountaine of the faithfull, *Abraham*, with *Isaac*, and *Jacob*, *heires with him of the same promise*; who all looked for a *Citie having a foundation*, whose maker and builder is *God*. Who professing themselves strangers and pilgrimes upon earth, declared plainly that they sought a *Country*: not that from whence they came, for then they had leisure to haue returned: nor that *Land of promise*, whereto they were called (or if that, for the *promise*, not for the *land*) for they desired a better then both, even an *heauenly*; *Wherefore God is not ashamed of them, &c.*

I propound *Moses*, that man of *God*, that chose rather to suffer aduersitie with the people of *God*, then to enjoy the pleasures of sinne for a season; *Esteeming the rebuke of*

Heb.11.9.10.
&c.

Heb.11.25.26.

of the Heart.

of Christ greater riches, then the treasures of Egypt; for hee had respect unto the recompence of the reward.

I propound vnto you *David*, that man after Gods owne heart, whose heart was more ioyed with the fauourable countenance of God, then the worldling with whatsoeuer abundance of *Corne* and *Wine*.

I propound vnto you those twelue Peeres of Christendom, the Lamb's twelue Apostles (taking *Matthias* into the room of *Iudas* that hypocritical thief) who by their fore-man *Peter* professe, *Behold wee haue forsaken all and followed thee*.

Finally, I propound vnto you that chosen vessell, that great Doctor and Apostle of the Gentiles, *Paul*, who in the matter of this *Earthly treasure*, could want or abound, bee emptie or full, could live, or die, as might most aduantage his cause and Gospell, who was to him in life and death aduantage: but as touching the heauenly forerfull of whatsoeuer was behinde, bee endeauoured himself vnto that which was before, and stroue hard

Psal.4.7.

Mat.19.27.

Pbil.4.12.

Pbil.1.20.21.

Pbil.3.13.14.

The discouerie

Heb.13.1.

Psal.24.6.

hard toward the marke, for the price of the high calling of God in Christ Iesus.

To these wee may well set vp, not Altars, or Images, as the Papists, for adoration, but yet monuments for commemoration and admiration; or rather, seeing God hath set forth these vnto vs as a cloud of witnessses, going before vs into the heavenly Canaan, the place of our treasure, let vs also cast away every thing that presseth downe (and what presseth somuch as this earthly Mammon?) together with the sinne that hangeth so fast on, & following these our forefathers in the Faith (though as hee saith, *non passibus equis*) approue our selues, in our proportion, to be of the same brood of seekers, euen of that generation of Iacob, that compriseth all that seeke the face of God.

But our proportion, I take it, will better appeare in the latter sort; wherfore now I come to comfort the mourners in Sion, who would faine finde both heart and treasure in heauen: but of the one complaine that they cannot, of the other doubt that they shall not there finde it.

Vnto

of the Heart.

Vnto both which I hold forth this truth now in hand, where the treasure is, there is the heart, they goe together. Therefore graunt mee the heart and I will easily proue the treasure, or the treasure, and I will as easily proue the heart to be in heauen: but if neither will be graunted (as many times infirmitie makes the one doubtfull, and infidelitie the other) yet I will endeavour from that which is and must bee granted, to conclude that which is desired.

Thou doubtest thy treasure is not in heauen, thou hast no part in God, no right vnto the inheritance of the Saints in light. Art thou willing to liue in this suspence? Dost thou labour to put far away the thought of the euill day? Dost thou resolute to take thy part in the pleasures of sinne for a season, only desiring, with the Deniells, thou maist not be tormented before thy time? A wofull disposition, so to bee resolued, so to bee vnresolued. But as I rather wish, and hope, thou art afflicted with this doubt: thine heart trembleth to thinke of the euent: thy soule longeth, and thirsteth

Mat.8.19.

The discouerie

thirsteth after that peace, which ariseth from the assurance of saluation: there is somthing in thee, that striueth against this doubt, and though vnable for the present to cleare and remove it, yet al-lowes it no quiet entertainment. Be of good cheere, there is a seede of faith, an immortall seede, a certaine and infallible conception of the new Creature in thee. That it is mixed, or rather as-saulted, and exercised with feare and trembling, mistake not thy condition, it is the more hopeful & comfortable. For what is it, that hath disturbed thy securtie? that hath prouoked, and drawne as it were into the lists thy na-tuall infidelitic? what? but the sparkle of faith, that when it comes (and it shall certainly come) vnto a flame, will consume whatsoever opposeth it self. Faith is not known, in the Nonage, but by this cōflict. Let men presume what they will, the faith that is not thus *mili-tant* in the beginning, shall never bee *triumphā*: in the end. Thus euē doubting, ioyned with diligence for resolu-tion, argues faith, & so to call our right in

of the Heart.

in question, proues that wee haue a right vnto Gods Kingdom, more firm and solid then yet we vnderstand. And if thou bee the person I take thee for, thou wouldest not change this doubtfull title, claime, or pretence of thine, for al that *Satan* once offered to our *saviour*, and is now accepted by the Antichrist of Rome.

Mat. 1.9.

Thou complaynest thy *heart* is not in *heauen*: how then can thy *treasure* be there? doe but answere mee; who taught thee so to complaine? many thousands are in the same state, which thou imputest vnto thy selfe, yet complaine not of it, but goe with pleasure and content in the broad way. Doth *nature* in thee alone, aboue all others, find fault with it selfe for lack of *grace*? nay, assure thy selfe, it is *grace*, that desires more growth, more strenght, more companie, that it may ouer-match and subdue nature. There is no rock more sure, then this truth of God, that the heart that complaineth of the want of *grace*, desireth aboue al things the supply of that want, vseth all holy meanes for

The discouerie

1. Pet. 2. 13.

Pro. 10. 3.

Matth. 5. 6.

Ez. 2. 26. 9.

Psal. 105. 3.

2. Chron. 15. 2.

Pro. 2. 4. 5.

for the procurement of that supply, cannot bee destitute of saving grace. Why say I not destitute? I should say unto such an one, O man, O woman, great is the measure of the grace of God in thee. Great doubtlesse, if thy desire bee great. For as the grace deli-
ned, is in part enjoyed, because the *last* of grace *begetteth* the desire; and the desire stirred vp, must needs bee cher-
ished, because God will *not* famish the
soules of his Servants: so finally accord-
ing to the desire, the grace shall be
proportioned; else in vaine were that
promised beatitude, *Blessed are they*
that hunger and thirst after righteousness,
for they shall bee satisfied. Mistake not
then in the desire, all is well and safe. If
thy soule long after God in the night, and
thy spirit within thee seek him in the
morning, there is a blessing pronoun-
ced vpon thee. *Let the soule of them that*
seek the Lord reioyce. For the Lord is
with thee if thou be with him, and if thou
seek him he will be found of thee. If thou
seekest grace as silver, and searchest for her
as for treasures (i.e. not with an idle
wisi,

of the Heart.

wish, which slayeth the foolish, because
his hands refuse to work: but (as the
worldling seeketh his Mammon, with
the uttermost of paities & endevour)
then shalst thou understand the feare of
the Lord; and find the knowledge of God.
It is not here as in earthly treasure; ma-
ny seeke, and finde not, many find, and
enjoy not, some enjoy, but keepe not;
for ere they bee aware, they come to
the parting place, & either the treasure
takes her wings as an Eagle, and flies into
the heauen, or the man must goe to his
Mother earth, and shee will not haue
him, but naked, as shee sent him forth.
And yet such an one is said, by a com-
mon absurditie, to die rich. Indeed the
child of God dies rich, and none but
he: Not he, of whom it is said, he shall
take nothing away when he dyeth, neither
shall his pompe descend after him: but he,
of whom it is said, he refleth from his la-
bour, and his works follow him: not hee
that goeth from his treasure, but hee that
goeth to his treasure. That preferred
the beauteous treasures of grace, and of
the word of grace, before his appointed

Pro. 31.25.

Pro. 33.5.

Psal. 49.17.

Reuel. 14.13.

D finde

The discouerie

Psal. 119.72.

foode in time of health, and now findes them better then physick in his sicknesse: that *esteemed* them more then thousands of gold and siluer, when many might haue don much for him, and now findes them better worth, then al that the wide bosome of the Sea, and deep entralls of the earth could affoord vnto him. Hee dieth rich, and richer then euer he was thought to liue. His heart, fastning on the *heauenly treasure* in the time of this life, findeth his expectation not deceived, but far surmounted, at the end of this life, and hereafter, endlesse and most glorious life. For *as where the treasure is, there will the heart be also*, so where the heart is, there shall the whole man be also.

With great reason then may I come now to enforce the second point, not expressed, but implied by our Saviour, namely that *the heart ought to be, not in earth but in heauen*; and withall (for breuities sake) winde vp the third, which, as the conclusion, cleaueth to the premisses, that therefore *the treasure must be laid vp, not in earth, but in heauen*.

Consi.

of the Heart.

Consider therefore with me (Right Honourable and beloued) the *Heart*, the Soule of man on Earth, how many absurdities, and incongruities it importeth. It is a *Spirit*, of a Cælestiall, and Angelicall, yea I may say of a Divine nature; created by God immediatly, and sent downe into this body, not to dwell with the body on the earth, but to teach the body the way to heauen. And shall this *Spirit*, this *Angell*, this *Emassador*, deale so falsely with him that sent it, as to forget his errand, and take vp his dwelling in a strange Country? Shall it be like *Ichorians* messengers, that being sent to bring in *Iehu*, forsooke their Master, and turned after his mortall enemie? Shall it enthrall it selfe so, as to preferre this land of captiuitie, before that of her Natiuitie? Shall it abase it selfe so, as of a *Lord*, and guide, to become a drudge vnto the body? Shall it not *ut sapientie sua bona* (as *Lactantius* speakeþ) but abiuring it owne principles, and elements, become no better then salt, to keepe a carcasse from rotting?

D 2 Shall

2.King.9.

The discouerie

Shall it, for loue of an Earthly Treasure, become an Earthen Heart (Cor luteum as Augustine speaketh) and accordingly frame to it selfe an Earthen Heauen, and worship an Earthen God? O curie in terra anima! (saith the Poet) Oh how ill dooth it be semme, I say not now the Soule, but the very body of man, which God hath created, and aduanced toward heauen, and toward himselfe, to stoope downe to the Earth, as if it grieved a man, hee had not beene made a sourefooted beast? To the Earth, then which nothing is lower, but onely Death and Hell (saith Lactantius) and those so neare neighbours, that the Treasure which is laid vpon Earth, sinkes to Hell without stay, and drawes the Treasurer after it without recouerie.

But here me thinkes I am rounded in the eare, not so peremptorily to condemne the Haying, or the laying vpon earthly Treasure, seeing the Holy Patriarkes, and Saints, were many of them rich; and Joseph is commended for a Stoerer, by which meane hee became

the

of the Heart.

the seeder and store of Israel; yea, the Disciples of Antioch, vnderstanding by the Prophecie of Agabus, of a generall Dearth approaching, sent a prouision of store before hand vnto Hierusalem. Finally, the Holy Apostle saith, that fathers must ~~be~~ aplye, Lay up Treasurē for their children; and he that doth it not, Is worse then an Infidell.

Gen.49.24.

Act.11.20.

2.Cor.12.14.

1.Tim.5.8.

Oh! how are we bound to God, that leaueth vs not without direction concerning any duetie? For it is indeede not a libertie, but a duetie, to preserue, and improue, the good blesſings of God, for our owne, and others commoditie: But so to doe, is not to Lay up Treasure on earth, in our Sauours sence, vers.19. Neither is that commandement of the Apostle any warrant for the worldling: For a man may bring this Treasure in *domum*, *non in animam* (saith the Philosopher) into his *Hause*, not into his *Heart*: Hee may set his marke, or scale, but *not his Heart upon it*, saith the Philosopher. Indeede to set thy Heart vpon profit, honour, pleasure, and make it thy chiefe

Psl.62.10.

The discouerie

delight, this is to bee not an *Yser* but a *Louer*, not a *Keeper*, but a *Coyner*, and that is a direct *Traitour*. For who can beare thee out, to set the flampe of thine *Heart* upon Gods mettall? To make a God of a base Minerall? And thy selfe more then a God, euen a God-maker? So strangely doe *Pride* and *Vilitie*, meete together in an *earth*, by *minde*; that hee makes himselfe infinitly both *greater*, and *baser*, then indeede he is. *Greater* in *opinion*, and *presumption*, while hee makes new *heauens*, and new *Gods*; *Baser* in *truth*, and *in proofe*, while for such a *creature* of his *owne*, hee forsakes the *Creator*, *blessed for euer*, and the end of his *owne creation*, which is to be for euer blessed with his *Creator*.

But it is not of flesh and bloud (beloued) to obserue that temper, as to haue riches, and not to be *bad* of them: to *Treasure* them vp, and not to make them our *Treasure*. Even wise men among the *Heathen* haue talked peradventure, yec misled of this wisedome; of whom we may say, as *Democritus* of

the

of the Heart.

the *Wise* ians, *In* *sipientes* *non* *stunt*, *faci-*
ant *tamen* *qua* *in* *sipientes*, *Foole*s *they* *are*
not, *yet* *their* *actions* *are* *foolish*: *or* *ra-*
ther *thus*, *They* *say* *as* *wisemen* *say*, *and*
do *as* *fooles* *do*; *vaine* *men* *that* *did* *pre-*
tend *the* *contempt* *of* *the* *world*, *but*
that *very* *contempt* *was* *of* *the* *world*:
and *therefore* *our* *Sauiuour* *auoucheth*
it *to* *bee* *Impossible* *with* *man*, *that* *a* *rich*
man *should* *enter* *into* *heauen*; *but* *with*
God, *saith* *hee*, *every* *thing*, *euен* *this*, *is*
possible. *He* *can* *teach* *vs* *to* *reioyce* *as* *if* *we*
reioyced *not*, *to* *buy* *as* *if* *we* *posseſſed* *not*,
to *uſe* *this* *world* *as* *if* *we* *uſed* *it* *not*: *He*
can *teach* *vs* *to* *ſeek* *theſe* *things*, *as*
our *daily* *bread*, *with* *a* *ſecondarie* *care*,
after *his* *kingdome* *and* *righteousnes*:
Hee *can* *teach* *vs* *not* *to* *reſolute* *and*
ſay, *I* *will* *bee* *rich* (*the* *high* *way* *into*
temptations *and* *snares*, *into* *foolish* *and*
noyſome *luſts* *which* *drown* *men* *in* *perdi-*
tion) *but* *to* *pray*, *with* *A* *G* *V* *R*, *Give*
me *neither* *pouerſie* *nor* *riches*, *feede* *mee*
with *ſoode* *conuenient* *for* *me*: *Hee* *can*
teach *vs* *to* *ſubordinate* *all* *our* *labors*
and *endeauours* *vnto* *prouidence*,
ſaying, *If* *the* *Lord* *will*, *I* *will* *doe* *this*
and

Mat.19.13. &c.

1.Tim.6.9.

Pro.30.8.

Iam.4.15.

The discouerie

1.Tim.6.19.

Luk.16.9.

Luk.12.33.

and that; He can teach vs to keepe vnder these Treasures, as dangerous subiects, in seruitute, not to let them vp, in imperio (eo magis Domini, quo minus cupido, saith S. Barnard) hee can teach vs to reckon these blessings, as our Lords Talents; the onely meditation to inure vs, both to vse them with care, for his aduantage, and resigne them with comfort, as glad of our discharge: Hee can teach vs to lay vpc. uen these earthly possessions in heauen, by Almes and Well-doing, whereof this Treasure is the fewell, so laying a good foundation, not of merite, but of assurance, against the time to come, and making vs friends with the riches of iusticie, to bid vs welcome into everlast.ing habitations. And indeede so onely are riches laide vp in safetie. Lay them vp on earth, and make them as sure as thou canst, either the moth and canker, that breedeth in them, will corrupt them, or the sheef. will breake thorough and steale them from thee. But hee that converteth his riches into Almes, and good workes, puts Treasure that cannot faile,

of the Heart.

faile, into bagges that cannot waxe old:
And reliques henceforward, not vpon
Lockes and Barres, but vpon the cre-
dit and trust of God, his debour, both
for the principall, and for the interest;
for the aduenture and for the returne.
Oh it is good being *Lenders*, when
God is the *borrower*, and *Merchants*,
where *Christ* is the *assurer*.

Let others then distrust their *Lord*,
and put their confidence in their ser-
uant: Let them *blesse themselves in their*
covetousnesse, with contempt of God: Let
them trust in *incerto dimitiarium*, the
doubtfull and inconstant lot of *Earth-*
ly Treasure: But let *us* take heede of
this *Cardiaca peste*, this poysonous, and
pestilent humour of worldlinesse, that
by a naturall proprietie strikes in-
stantly to the *Heart*; so setting it on
fire, that, as *the fire*, it never saith *it is*
enough: So poysoning it with worldly
loue, that where it lights, it kils the
loue of God, and will make euen the
Magistrate *trans gresse for a morsell of*
bread, as *Solomon* speakes, and the Mi-
nister to pollute *God among his people*,

godz

Psalm. 3.

1. Tim. 6.17.

Pro 30.16.

Pro. 18.11.

Ezek 13.19.

for

The discouerie

for handfulls of Barly, as the Prophet Ezekiel saith: and which is yet worse, if worse may be, so possessing it with self loue (which as Aug: saith, is *vermis diuitiarum*, the canker-worme of riches) that there is little or no hope of amendment; for the rich man, saith Salomon, is *wise in his owne eyes*; therefore more hope of a foole then of him.

Pr. 28.11.

Pr. 26.12.

Wherefore let vs leaue these worldly wretches, these *Antipodes* to God and his Kingdome; who as men reenversed, more like trees then men, haue rooted both head and heart into the earth, and set heauen at their heeles: who haue their *portion in this life*, if indeed it may be called a portion, which they shal answer for, as for pillage and robberie, being without any right in Christ vnto the least morsell of bread, without any assurance by couenant of the continuance of their wealth, honour, pleasure, &c. who like the horse, are mastryed and commanded by their burden; and yet this is all their consolation, while they can keepe it, and the beginning, and *præludium* of hell, when they

of the Heart.

they are deprived of it : who happily may *feeble no bands*, but assuredly shall haue no comfort, no peace in their ends : whose names being written in the earth, howsoeuer while they liued they blessed their soules, and were praised of men, while they were able to make much of themselves ; yet being entred into the generation of their fathers, proue that to be true that *man being in honor without understanding becomes like the beasts that perish* : who yet herein are worse then the beasts, that they must be dragged out of the prison of their graves, to behold him whom they haue pearced ; at what time there shall bee no Moses, to *stand in the gap* for them, no Aaron, to *step betweene the living and the dead*, no Noah, Daniel, or Job, to pity or pray for them ; yea when there shall be no more mercie, no more patience, no more repentings in God towards them, but *judgment without mercie, or mitigation* ; God laughing at their destruction, and the Saints rejoycing to see the vengeance, that they may at length wash their feete in the bloud of the wicked ; when there shall

Psal.73.4.

Jer.17.19.

Psal.49.18.

Vers.19.

Vers.20.

Reuel.1.7.

Pro.1.36.

Psal.58.10.

The discouerie

Reuel.6.16.

2.Pet.3.10.

Mal.4.1.

1am.5.3.

Pro.11.4.

shall bee no rocks, nor mountaines to fall upon them; when the earth and workes therin, which they made their treasure, shall melt with heat and bee consumed. Oh hopelesse wretches! what treasure then will they have to trust to? shall not the proverbe then be verified with them, *Quicquid arboris, their treasure turned into coales?* not only because that day of the Lord, *that burneth as an Ouen,* shall consume the earth where they laid vp their treasure, but also because euен these treasures, wherein they trusted, shall then rise vp in iudgement against them, and *case their flesh as is were fire;* so farre are these earthly treasures from *auailing in the day of wrath,* as *Salomon speaketh.*

To leauet these men (Beloued) and to conclude, let vs embrace those *beauenly treasures of righteousnesse,* which are only able to deliuer from death: let vs cast in our lot with the children and friends of God; who like God himself, in some sort, haue *heauen for the throne of their heart,* and the earth for a footstoole vnder their feet: who euен in this

of the Heart.

this life, haue right to all things, by co-
uenant and promise, and therefore
whatsoever they enjoy is their owne,
neither Man nor God can impleade
them for it: who whatsoever their fare
be, *east of the labour of their hands, and are
blessed, and it is well with them: to whom*
whatsoever their lodging be, the Lord
giueth rest, as unto his beloved: with
whom all the creatures are in league, af-
foording them a commodious thorow
fare, and many a comfortable baite in
the way of this life: who haue the
Saints for their companions, the Angels
for their guard, & Janissaries, for whose
sake euen Kings are reprooued, and cur-
bed, that they can doe them no harm:
of whom there is no *prayer*, but being
perfumed with odours by that *Angell*,
our Lord Iesus Christ, it *ascendeth up*
into remembrance before God: no word
spoken in Gods behalfe, but it is written
in that booke of remembrance, which the
Lord keepeth for them that feare him
and thinke upon his name: no teare, fleshe
for their owne or the common sinnes,
but it is put into that booke and register
of

Psal.123.2.

Psal.127.2.

Job.5.23.

Psal.91.11.

Psal.105.14.

Reuel.8.3-4.

Mal.3.16.

Psa.56.3.

The discouerie

of God: who in the time of this pilgrimage, haue many a mount Nebo, many a Sabbath, many an holy exercise, many a greeting from the holy Spirit, the comforter, that gives them a token, and inkling of the land of their inheritance: who in death are full of hope, and blessed comfort, being now to passe in soule vnto the celestiall Jerusalem, to the company of innumerable Angels, to the congregation of the first borne, to God, the Judge of all, to the Spirits of iust and perfect men, and to Iesus the Mediator: who shall receive this depositum, this gage of their bodie, at the last day, but changed, and fashioned, according to the glorious body of our Lord Iesus Christ. Oh how spirituall shall the spirit bee, when even the body shall be spirituall! how glorious, when even the bodie shall be glorified! oh how blessed shall both soule and body be, when we shall be one with God our Sauiour, when God shall be all in all vnto vs, and our God for ever with vs; our Sunne to shine vpon vs, our Temple to hallow vs, our foode to nourish vs, our treasure, our beauenly and

Heb.12. 22. 23.

Phil.3.21.

1. Cor.15.18.
Reuel.21.3.

of the Heart.

and euerlaſting treasure to enrich vs!
That we may therefore ſo choose this
better part, the *treasure of grace* in this
life, as we may not faile of the *treasure*
of glorie in the life to come: The
Lord for the riches of his mer-
cie vouchſafe vs, in, and tho-
row our Lord Iefus
Christ.

To whom, &c.

Pro. 10. 2.

*The Treasures of wickednesſe profit no-
thing: but Rightouſnesſe delivereth
from death.*
